

EX
601732

THE NYAISHES
OR
ZOROASTRIAN LITANIES

COLUMBIA UNIVERSITY
INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES
IN COLUMBIA UNIVERSITY

VOLUME VI

New York

THE COLUMBIA UNIVERSITY PRESS

1908

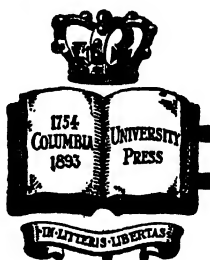
All rights reserved

THE NYAISHES
OR
ZOROASTRIAN LITANIES

AVESTAN TEXT
WITH THE
PAHLAVI, SANSKRIT, PERSIAN
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED
WITH NOTES
BY
MANECKJI NUŞSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I



New York
THE COLUMBIA UNIVERSITY PRESS

• 1908

All rights reserved

Copyrighted 1908
By THE COLUMBIA UNIVERSITY PRESS

Set up and electrotyped. Published January, 1909

**PRESS OF
THE NEW ERA PRINTING COMPANY
LANCASTER, PA**

TO
KHARSHEDJI RUSTAMJI CAMA
PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA •

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *ac̣ṛapaiti*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,

May 25, 1908.

CONTENTS

	PAGE
INTRODUCTION	ix
BIBLIOGRAPHY	xix
ABBREVIATIONS	xxi
TEXT AND TRANSLATION OF THE NYAISHES:	
1. Khurshed Nyaish	2
2. Mihr Nyaish	66
3. Mah Nyaish	82
4. Aban Nyaish	112
5. Atash Nyaish	134
COLLATION OF THE PAHLAVI MANUSCRIPTS:	
1. Khurshed Nyaish	191
2. Mihr Nyaish	202
3. Mah Nyaish	204
4. Aban Nyaish	208
5. Atash Nyaish	213
NOTES.	227

INTRODUCTION

The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Materials Used for Avestan and Sanskrit. I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

Materials Used. In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

Manuscript Material for Pahlavi. The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

- Mf₁ Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.
 Mf₂ Without colophon. Beautiful Iranian script. Very correct. Not modern.
 Mf₃ No colophon. Modern. Carelessly written.

Manekji Rustamji Unwala

- U₁ Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U₂ Without colophon. Carefully written.
- U₃ Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U₄ Written by Dastur Rustamji Noshervanji. Most closely akin to F₂. Probably copied from it.

Darab Peshotan Sanjana

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

Kaikhusrū Jamaspji

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

Columbia University Library, New York

- F₂ Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusrū Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

Behramgore Tehmuras Anklesaria

- B Verbatim copy of F₂. According to Mr. Behramgore, it was copied by Mobed Khūdabax Farrudabad about thirty years ago.

East India Office Library, London

- L₁₂ Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

A Without colophon. Akin to U₂. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

M₁ Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (=1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.

M₂ Without colophon. Akin to U₂.

M₃ Without colophon. Akin to U₂.

Mehrji Rana Library, Navsari

Mr₁ Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U₂. It has an interlinear Persian version. Good.

Mr₂ Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

J₁₅ This manuscript gives the version of the Khurshed Nyaish.

J₅₈ This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

University Library, Copenhagen

K₁₈ This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M. This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P₁₄ This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on J₂₅, used also by Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr_{1,2}. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāes tathā Iast māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Straosburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions: By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thoroughgoing linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paḍā-xā-stāti*, *zaranumant-sūra*- (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čīdra*-, *paiti.diti*- (Ny. 3. 1), *xādrō.nahi*- (Ny. 3. 10), *hu.bərēti*-, *ušta.bərēti*-, *vantā.bərēti*- (Ny. 5. 13), *āzō.bag*- (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jayāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrašāh'vant-* (Ny. 5. 12). c

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasraṁ tājdanām*, *yaḥ amarah*, *ataeva*, *vṛṣṭiḥ āradhaye*, *yebhyaḥ ayam*, *nirmitā asti*,

narastrākṛtīn, pravṛttiḥ Candrasūryayoh. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

BIBLIOGRAPHY

- Anquetil du Perron.** Zend-Avesta, 2. 8-24. Paris, 1771.
- Bartholomae, Christian.** Altiranisches Wörterbuch. Strassburg, 1904.
- Bharucha, Sheriarji Dadabhai.** Collected Sanskrit writings of the Parsis. Part 1, pp. 8-19. Bombay, 1906.
- Bleek, Arthur Henry.** Avesta; the religious books of the Parsees; from Spiegel's German translation, 3. 6-13. London, 1864.
- Cavashji, Dadabhai.** Avastā bā māenī. Bombay, 1818.
- Darmesteter, James.** Études Iraniennes, 2. 275-318. Paris, 1883.
- Le Zend-Avesta, traduction nouvelle, 2. 691-708. Paris, 1892. (Annales du Musée Guimet, vol. 22.)
- The Zend-Avesta, 2. 349-361. Oxford, 1883. (Sacred Books of the East, vol. 23.)
- Geldner, Karl F.** Avesta, the Sacred Books of the Parsis, 2. 37-51. Stuttgart, 1889.
- de Harlez, C.** Avesta, Livre sacré du Zoroastrisme, pp. 573-582. Paris, 1881.
- Kanga, Cavasji Edalji.** Khordeh Avesta, pp. 25-49, 55-86. Bombay, 1902.
- Kanga, Cavasji Nasharvanji.** Pāk Khordeh Avastā, tenī Pehelavī māenī śuddhā, pp. 20-67. Bombay, 1859.
- Kleuker, Johann Friederich.** Zend-Avesta, 2. 104-114. Riga, 1786.
- Madan, Mehrjibhai Palanji.** Khordeh Avastā. Bombay, 1887.
- Mulla Firozna, Dastur Ardeschar Rustamji.** Khurdeh Avastā bā māenī. Bombay, 1861.
- Nanabhai Nasharvanji Palanji.** Khurdeh Avastā. Bombay, 1866.
- Nosharivala, Faramji Sorabji.** Khordeh Avastā bā māenī. Bombay, 1818.
- Sanjana, Edal Darab Rustam.** Khordeh Avastāno tarjumo. Bombay, 1818.
- Spiegel, Friedrich.** Avesta, die Heiligen Schriften der Parsen, 3. 8-18. Leipzig, 1863.
- Commentar über das Avesta, 2. 469-473. Wien, 1868.
- Westergaard, N. L.** Zendavesta, pp. 313-317. Copenhagen, 1852-54.

ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= <i>(confer)</i> , compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
du.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iranienes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GlrPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= (<i>id est</i>), that is.
ibid.	= (<i>ibidem</i>), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.

ABBREVIATIONS

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
()	= these parentheses indicate glosses that occur in the versions.
[]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[. . .]	= the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION

(THE NYAISHES

I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x^aarahemand i harvisp āgāh i kardagār i x^aadāwandā x^aadāwand i pādīšāh bar hamā pādīšāhā pādīšāhā i nagāhdār i xālik i maxlūk alrazak rōš dahinda i kādīr u kavī u kadīm i baxšāinda i baxšāišgar i mihirbā tvānā u dānā u pāk parwardagār. ādīl pādīšāhā bēzavāl bāšat. Hormazd i x^aadāe i awazūnī gurz x^aarahe awazāyāt. X^aaršēt i amarg i rayōmand i aurvand asp bē rasāt. zē hamā gunāh . . . pa patit hōm.*

Pahlavi. *pavan¹ šēm i Yazdān (aēγ² min šēm i Yazdān pētīsār³ bābidūnam). stāyišn⁴ u azbāyišn vābidūnam⁵ dātār Ōhrmazd rāyōmand gadōdōmand⁶ rā vispākās⁷ (aēγ⁸ hamā⁹ ākāsīh xavūtūnēt¹⁰) karkartār¹¹ martumān¹² madam¹³ hamāk¹⁴ x^aatāyān¹⁵ x^aatā pātāxšāh¹⁶ madam harvisp¹⁷ pātāxšāhān¹⁸ pās-pānīh¹⁹ vābidūntak²⁰ pētāk²¹ vābidūntak²² hamāk²³ martum²⁴ u²⁵ tōrā²⁶ u²⁷ gōspand vāyandakān²⁸ rā mālō²⁹ rōčīk yehabūntak³⁰ tuvān³¹ x^aatā³² kudrat³³ yaxsenunēt³⁴ valō³⁵ kavī³⁶ u³⁷ kadīm³⁸ xelkūntak³⁹ vinās hamā bandakān⁴⁰ aīt u⁴¹ baxšāiškar mītrbān⁴² tuvān⁴³ u dānāk u pāk fravartār⁴⁴ nēwak⁴⁵ šahitāh⁴⁶ lā zuwal⁴⁷ yehvūnt⁴⁸ Ōhrmazd⁴⁹ x^aatā (x^aatā⁵⁰ 2 gēhān awzūnīk⁵¹ vābidūntak hamā mandavamiha rā) rawāiš u rōšnīh awsun yehvūnāt. X^aaršēt⁵² amark⁵³ rāyōmand⁵⁴ arvadasp⁵⁵ (ayāwārīh⁵⁶ lenō) yehamtūnāt. min hamak vinās . . . pavan patēt havōm.*

ZOROASTRIAN LITANIES

1. Khurshed¹ Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. In the name of God. I praise¹ and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,² powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .³ I repent.

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd, (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *samastebhyaḥ pāpēbhyah . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitāyiš kunam u gīkr kunam dādar Hormazd nūrmand u wēžāh rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdigār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u pairwastah rūzi dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīšāhī bē zaval-bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudā hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām guṇāh . . . ba patīl hastam.*

Gujarati. (*saru karūc*) *Iajdānā nāmthī dadar Hormajd khaleš ane nurmānd tamām khabarno jānnār ane kāmno karnār šāhebono šāheb ane tamām pādšāho ūpar pādšāhā negāhā rakhnār khalakne pedā karnār ghaṇī rojino āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhsāvnār ane meherbān saktō ane dānā ane pāk parvaraš karnār. (tehnī) adel pādšāhī kāem che. Hormajd potāgi mele pedā thāelo vardhīno karnār che tehenī tārif karū ane iād karū. ane bēmarag khaleš tej ghoḍāno khāvand Khurshednī bulandī ane nur jīādā thāo (ane te māhārī madade) pohoco. hū tamām guṇāhthī . . . tobā karī pācho farū cheū.*

Avesta. *nəmasə tē Ahura Mazda vriščiṭ parō anyāiš dāman. nəmō vē Aməša Spəntā vīspe hvarə.kazaošā. aētaṭ jīhāt Ahurəm Mazdām aētaṭ Aməšē Spəntē aētaṭ ašaonəm Fravašiš aētaṭ Vayən Darrəyō.X'adātəm.*

Sanskrit. [. . .] Of all sins . . . I am penitent.

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

Avesta. Homage unto Thee, O Ahura Mazda,¹ thrice² prior to other creatures.³ Homage unto you, O Archangels, all of one accord⁴ with the Sun. May this⁵ [homage] seek its way so as to reach⁶ unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits⁷ of the righteous,⁸ this unto Vayu,⁹ that follows its Own Law for the Long Period.

Pahlavi. *namāz¹ yedrūnam² ō Lak Ōhrmazd 3 bār levin³ min⁴ hamāk⁵ dāmān. namāz⁶ ō⁷ lakūm⁸ Amahraspandān⁹ harvisp¹⁰ pavan hamkāmik¹¹ u¹² hamdōšišn.¹³ litamā¹⁴ barā¹⁵ yehamtūnēt¹⁶ dātār¹⁷ Ōhrmazd litamā¹⁸ Amahraspandān¹⁹ litamā²⁰ ahravān Fravahrān²¹ litamā²² Vāy i²³ Dēr X²⁴atā²⁴ (ae²⁵ Rām Yazat).*

I

Sanskrit. *namas te Svāmin (Guro) Mahājñānin tridhā (kīla manasā vacasā karmanā ca) pūrvam anyāyāḥ sṛṣṭeḥ. namo yuṣmabhyām he Amīśaspintāḥ sarve ekābhilāṣāḥ (amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñāni atra Amarā Gurutarāḥ (saptamūrtayaḥ Svāmināḥ) atra muktātmanām Vṛddhayaḥ atra Rāmo Dirghaḥ Rāja.*

Persian. *namāz Turā ay Xudāi mih dānā sih āyina (ya'nī bah menūt u guftār u bah kardār) pēš az tamām paidaiš. namāz šumārā ay Amšāsfandān tamām yak murād dārandah hastand (Amša ya'nī amarg u spantā bah ma'nī buzurg haft šurat dādār Hormazd rā). injā barašid (ya'nī bayāyid) dādār Hormazd injā Amšāsfandān (haft šurat Xudāi) injā Farohar ašavān injā Rām Izad Dēr Xudāi.*

Gujarati. *namūc Tune e Hqrmajd taran martabe tamām pedā-ešne (namū tehenī) agāu? namūc tamo tamām ek morādna rākhnār nekinā cāhānār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) ašo Faroharō ane e jago (pohoco) Ram Ijad Lambi Mudat lagino Šāheb.*

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

Sanskrit. Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintāh*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amsā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm.*

2

Pahlavi. *šnayemtarēh i Ōhrmazd . . . stāyem ahrākih.*

2

Sanskrit. *satkāraye Svāminam Mahājñāninam . . . staomi punyam.*

Persian. *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī.*

3

Avesta. *fərastuyē humatōibyasčā haxtōibyasčā hvarštōibyasčā maθwōibyasčā vaxθwōibyasčā varštōibyasčā. aibi.gairya daide vīspā humatāčā haxtāčā hvarštāčā. paiti.ričyā daide vīspā dušmatačā dužuxtāčā dužvarštāčā.*

Pahlavi. *frāz¹ stāyem² humat u³ huxt u⁴ hvaršt⁵ pavan mēnišn u⁶ gōwišn u⁷ kunišn. madam⁸ vaxdānišnīh⁹ yehabūnam¹⁰ harvisp¹¹ humat u¹² huxt u¹³ hvaršt¹⁴ (aēy karpak vabidūnam¹⁵). barā šikūnišnīh¹⁶ yehabūnam harvisp dušmat u¹⁷ dužuxt¹⁸ u¹⁹ dužvaršt²⁰ (aēy vinās, la vabidūnam).*

Sanskrit. *prakṛṣṭam staomi śumatāni ca sūktāni ca sukṛtāni ca manasā ca vacasā ca karmaṇā ca. adhikam grahaṇam karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

*samastānām sumatānām sūktānām sukṛtānām ca. parityāgam
karomi samastānām durmatānām durūktānām duḥkṛtānām ca.*

Persian. *farāz sitāyam nek menūt u nek guftār u nek kardār
rā menišn u gavišn u kulnišn. awar girišn dehōm harvīsp hūmat
u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvīsp
dāšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

Gujarati. *ghaṇī tārif karū nek naiatnī ane nek bolvānī ane
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.
ane ūpar pakdū (iāne akhatīār karū) tamām nek manašnī ane nek
goftār ane nek kerdārne (iāne šavābnā kām karū). ane mukī deū
(iāne dūr karū) tamām burī naiat ane burū bolvū ane burā felne
(iāne gunāh nahī karū).*

Avesta. *fērā vē rāhī Aməša Spəntā yasnemčā vahmēmčā fērā
manamhā fērā vačamhā fērā šyaodanā fērā anshuyā fērā tanvascēt
xʷahyā uštanəm. staomi ašəm.*

Pahlavi. *frāz val¹ lakūm rātēnam mavan² Amahraspandān³
havāēt⁴ yazišn⁵ (āšnāk⁶) u⁷ nyāyišn⁸ (ostafrīt⁹) frāz pavan mēnišn
frāz pavan gōwišn frāz¹⁰ pavan kunišn frāz¹¹ pavan ax¹² i¹³ mēn-
išnik¹⁴ frāz pavan¹⁵ tan u¹⁶ zak-č¹⁷ i¹⁸ nafšā¹⁹ jān²⁰ (aēy tan
pavan²¹ xʷēših²² i²³ lakūm yaxsenunam. pavan xʷēših²⁴ i²⁵ lakūm
dāštan²⁶ hanā aēy hat-qm tan²⁷ ruvān²⁸ rāe²⁹ barā³⁰ apāyet yeha-
būntan³¹ barā³² yēhabūnam). stāyēm ahrākīh.*

Sanskrit. *prakṛṣṭam yuṣmabhyam dakṣiṇayami (kila dakṣiṇī
karomi) he Amisāspintā iṣṇīm ca namaskṛtīm ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words and evil deeds. •

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds, (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.¹ I praise righteousness.

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmaṇā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanoṣca nijam jivam (kila saktam svādhinatayā yuṣmākam dhārayāmi. svādhinatayā yuṣmākam dhāraṇam evam kila' yadi datum jogyam tat viśeṣeṇa dadāmi). staomi punyam.

Persian. *farāz šumā rād hastam kih Amšāsbandān hastand izišn u nyāyīšn farāz pa menišn farāz pa gavīšn farāz pa kunišn farāz pa ahū farāz pā tan farāz pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahī.*

Gujarati. *ane tamo bujorag Amśāspandone ijaṣhe ane śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāe buland tane ane potānā jīve karī (iāne māhārū tan rovānne vāste āpvū paḍe to khaṣuṣan āpū). ane tārif karū rāstīnī.*

5

Avesta. *nəmo Ahurāi Mazdāi. nəmo Aməšaēibyō Spəntaēibyō. nəmo Miθrāi vouru.gaoyaoitē. nəmo Hvarə.xšaētāi aurvat.aspāi. nəmo ābyō dōiθrabyō yā Ahurahe Mazdā. nəmo Gəuš. nəmo Gayehe. nəmo Zərəduštrahe Spitāmahe āsaonō Fravašē. nəməm vīspayā Ašaonō stōiš hąiθyāiča bəvąiθyāiča bəšyąiθyāiča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

Avesta. Homage¹ unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.² Homage unto the Sun, the swift-horsed. Homage unto these³ two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretān]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitāman. Homage unto the whole creation of the Righteous One,⁴ that is, that is coming into being⁵ and that will be.

*Havani Gah**Vohu uxšva Mananra Xšadra Ašača ušta tanum.**Rapiθwina Gah**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gah**yahmī Spəntā θwā Mainyū urvəšē jasō.*

5

Pahlavi. *namāz*¹ *ō*² *Ōhrmazd*³ (*u*⁴ *Ōhrmazd* *guft*⁵ *aēy nyāyišn* *ō* *li yal*⁶ *kart yehvūnēt mavan*⁷ *šapirān*⁸ *fravartārtum saritarān*⁹ *zatārtum*¹⁰). *namāz*¹¹ *ō Amahraspandān* (*u*¹² *Amahraspandān* *guft aēy nyāyišn* *ō*¹³ *lenā*¹⁴ *valā*¹⁵ *kart yehvūnēt mavan patmānik*¹⁶ *vaštāmūnēt u*¹⁷ *patmānik dāret*¹⁸ *u*¹⁹ *kolā-č*²⁰ *i*²¹ *min*²² *patmān*²³ *‘barā*²⁴ *parizēt*²⁵ *val*²⁶ *šapirān u*²⁷ *arzānikān yehabūnēt*²⁸). *namāz*²⁹ *ō Mitr* *i*³⁰ *frāx^ogōyōt*³¹ (*Mitr*³² *i*³³ *frāx^ogōyōt*³⁴ *guft aēy nyāyišn* *ō* *li valā*³⁵ *kart yehvūnēt*³⁶ *mavēn*³⁷ *Mitr* *i*³⁸ *ruvān*³⁹ *i*⁴⁰ *nafšā xūp yaxsenunēt*⁴¹ *čē*⁴² *amat-aš*⁴³ *Mitr*⁴⁴ *madam*⁴⁵ *ruvān i*⁴⁶ *nafšā xūp*⁴⁷ *dāšt yehvūnēt aš hamāk*⁴⁸ *dām i Ōhrmazd xūp dāšt yehvūnēt*⁴⁹). *namāz*⁵⁰ *ō X^oaršet*⁵¹ *i*⁵² *arvadasp*⁵³ (*u*⁵⁴ *X^oaršet*⁵⁵ *i*⁵⁶ *arvadasp*⁵⁷ *guft*⁵⁸ *aēy nyāyišn* *ō*⁵⁹ *li valā*⁶¹ *kart yehvūnēt mavan*⁶² *ranj*⁶³ *pavan kār*⁶⁴ *karpak vabidūntan*⁶⁵ *mekadrūnyēn*⁶⁶ *lā pavan ranj*⁶⁷ *yaxsenunēt mē*⁶⁸ *li-č*⁶⁸ *denā*⁶⁹ *rās i*⁷⁰ *i*⁷¹ *yaxsenunām*⁷² *yātūnam*⁷³ *vazlunam lā pavan ranj*⁷⁴ *yaxsenunam*). *namāz*⁷⁵ *ō*⁷⁶ *Mayā*⁷⁷ *Doisr* *i*⁷⁸ *Ōhrmazd dāt* (*mēnūk*⁷⁹ *Ardvisūr*⁸⁰ *Yazašt hučašmīk*⁸¹ *Doisr*⁸² *i*⁸³ *Ōhrmazd dāt guft aēy nyāyišn*⁸⁴ *ō*⁸⁵ *li*⁸⁶ *valā*⁸⁷ *kart yehvūnēt*⁸⁸ *mavan*⁸⁹ *hamāk*⁹⁰ *dām*⁹¹ *i*⁹² *Ōhrmazd pavan hučašmīh madam nikirēt u*⁹³ *hič aiš pavan duščašmīh madam lā nikirēt u*⁹⁴ *hixr*⁹⁵ *val mayā*⁹⁶ *lā yedrūnēt*⁹⁷). *namāz*⁹⁸ *ō*⁹⁹ *Tōrā u*¹⁰⁰ *namāz*¹⁰¹ *val*¹⁰² *Gayōmart*¹⁰³ (*u*¹⁰⁴ *Tōrā u*¹⁰⁵ *Gayōmart*¹⁰⁶ *guft aēy*¹⁰⁷ *nyāyišn*¹⁰⁸ *min*¹⁰⁹ *valā*¹¹⁰ *šapir*¹¹¹ *mekadrūnēm*¹¹² *mavan*¹¹³ *mas bēn kas*¹¹⁴ *u kas bēn mas vičir xavitūnēt*¹¹⁵ *kartan amat*¹¹⁶ *brāt i*¹¹⁷ *kas bēn brāt i*¹¹⁸ *mas vinās vabidūnyēn*¹¹⁹ *ax*¹²⁰ *i*¹²¹ *mās ax*¹²² *i*¹²³ *kas* *‘barā amūržēt*). *namāz*¹²⁴ *ō*¹²⁵ *Zaratušt*¹²⁶ *i*¹²⁷ *Spitamān*¹²⁸ *i*¹²⁹ *ahrav*¹³⁰ *Fravahr*¹³¹ (*u*¹³² *Zaratušt*¹³³ *guft*¹³⁴ *aēy*¹³⁵ *nyāyišn min*¹³⁶ *valā*¹³⁷ *šapir*¹³⁸ *mekadrūnam*¹³⁹ *mavan*

At the Havani Gah.

Further the body through Vohuman,⁶ Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end⁷ Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats⁸ in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I⁹ come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*¹⁴⁰ *Dēn* ¹⁴¹ *šapīr*¹⁴² *Mazdayasn*¹⁴³ *vīs*¹⁴⁴ *vēh*¹⁴⁵ *yeka-*
*vimūnēt*¹⁴⁶ *zak*¹⁴⁷ *min Dēn*¹⁴⁸ *pētāk*¹⁴⁹ *vīs*¹⁵⁰ *mēnēt vīs gōwēt vīs*
*kunēt*¹⁵¹). *namāz*¹⁵² *ō*¹⁵³ *harvisp*¹⁵⁴ *zak*¹⁵⁵ *ī*¹⁵⁶ *ahravān gētīh*¹⁵⁷ *mav-*
*an-č*¹⁵⁸ *ait mavan-č yekvānt*¹⁵⁹ *havōd mavan-č*¹⁶⁰ *yekvūnd*¹⁶¹.

Bamdat

*šapīr-(am)*¹⁶² *vaxšināe*¹⁶³ *mēnišn*¹⁶⁴ *X°atāe*¹⁶⁵ (*aēy-am*¹⁶⁶ *frārōntar*
*mēnišn*¹⁶⁷ *hara vabidūn*¹⁶⁸). *u*¹⁶⁹ *mavan-č*¹⁷⁰ *ahrākīh (kār u*¹⁷¹ *kar-*
*pak*¹⁷² *zyam kart yekavimūnēt*¹⁷³) *nēwakīh-č*¹⁷⁴ *ō*¹⁷⁵ *tan-(am yeha-*
*būn*¹⁷⁶).

Nēmrōč

*denā-(m*¹⁷⁷ *ruvān*¹⁷⁸ *ō*¹⁷⁹ *zak*¹⁸⁰) *rōšnih*¹⁸¹ *ī*¹⁸² *balist*¹⁸³ *balēn*¹⁸⁴
(*hand*¹⁸⁵) (*aēy-am*¹⁸⁶ *ruvān*¹⁸⁷ *barā ō X°aršēt pāyak yehamtūnāt*).

Aspārak

*pavan*¹⁸⁸ *Lak madam*¹⁸⁹ *Awzūnik Mēnūk*¹⁹⁰ *vartišn*¹⁹¹ *yehamtūnāt*
(*aēy*¹⁹² *hēn zamān Ristāxiz min*¹⁹³ *saritarīh*¹⁹⁴ *ō*¹⁹⁵ *šapīrīh (Tan*
*ī*¹⁹⁶ *Pasīn*¹⁹⁷). *amat*¹⁹⁸ *laxvār ān ham yehamtūnam*¹⁹⁹ *af-am pavan*
*venišn Lak arzānik*²⁰⁰ *barā vabidūn*²⁰¹).

5

Sanskrit. *namaḥ Svāmīne Mahājñānīne. namo Amarebhyo*
Gurūtarebhyāḥ. namo Mīhīrāya nivāsitarāṇyāya. namaḥ Sūr-
yāya tejasvīne vegavadaśvāya. namaḥ tebhyo Locanebhyo yaṇi
Svāmīno Mahājñānīnāḥ. namo Gomūrtaye (prākṣṛṣṭaye). namo
Gaiomardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitamaput-
rasya muktātmanō Vṛddhaye. namaḥ samagrāyai muktātmanām
sṛṣṭaye vartamānānām ca atītānām ca bhaviṣyānām ca.

Hāuana

uttamam vārdhaya manāḥ Svāmīn (kila me manāḥ sadācā-
ritaram kurū) punyāt ca śubham tanoh (kila kāryam punyamca
yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehī).

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion). Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātma tasmin) tejasi yat uñcānām uñcam (kila me ātma Sūryocchrapāde prāpnotu).

Ujaieirina

Tvayā Gurutara Adršyarūpin paribhramatā prāpnoti (nikṣṣṭatā-yāḥ uttamatām) (tanoh akṣayatām).

5

Persian. *namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfindān (Amšāsfindān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dāriḍ u harcih az u paimānah ōi vēhān u'arzānyān dehīd). namāz ān Mihr frāgavyūid (Mihr frāgavyūid guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dāriḍ). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfrīdah rā. namāz Gayomard fardum āfrīdah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.*

Havan

bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farāz u tēz bakun) az kirfah xūbi tan rā.

Rapiθwin

in (ravān b-ān) rošn kih az bāla bālātār (ya'nī ravān man bah Xuršēd pāy-barasād).

Uzirin

bah Tu ay Afzūn Menu bargāštāgān barasand (az badī bah nekī Tan Pasīn).

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked).’ Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul).’ Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

5

Gujarati. *namūc Hormajdne (dadār Hormajde farmāvū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane pāvaras kare ane burā lokone śajā die te śakhaśe goeā māhārī nīaēs kīdhī). namūc Amaśāspandone (Amaśāspandoe kahī che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cīj nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīaēs kīdhī). namūc Meher Ijad jangalmā pāsbānī karnārne (Meher Ijade farmāvū che je māhārī nīaēs teṇe kīdhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhi ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhi). namūc Khurshed tej ghodānā sāhebne (Khurshed tej ghodānā sāhebe farmāvūc ke māhārī nīaēs teṇe kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kīdhelā) je Pānīnā Casmā che tehene (iāne Arduisur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gācne keheche ke je gāene Khodāetālāe roje avalmā khalaknī ābādānīne vāste āe duniāmā mokhī hatī. Gaīomarad te Khodāetālāe pehelū inśān e duniānī ābādīne vāste mokaleū hatī tehne keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pehelavīmo Gelsāhā tathā Avastāmā Gaiche tathā Gaiche Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvūc ke māhārī nīaēs e śakhaśe kīdhī ke je śakhaś potāthī vadā admīno andājo rākhe ane tehenā martabāne jāne ane nādhlo bhāi potāthī mohī bhāino adab rākhe ane kabī jo nādhla bhāithī kī cuk thāi hoe to tehenō vadō bhāi meherbān thāi māf kare). namūc Jartošt Aśpantamānnā aśo Faroharne (Jartošte farmāvū che je goeā māhārī nīaēs teṇe kīdhī je e bhaī Mājdiāsnī Dīn ūpar beśak begumān ane ūstavār rehe ane je kī Dīnmā hukam farmāvelo che te paramāne ghaṇū nek vamaśe ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāi gīo ane thāse telene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects, and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelsāhā* in Pahlavi and *Gaiehe* and *Gaiehe Maređan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Havan

*e Šaheb (mahārī) bhaṭṭmanaśnīne jiāde kar (iāne ghaṇī nek kar).
ane savābne badle (māhārā) tanane nekī (ap).*

Rapithwin

*e (mahārū rovān) bulandīthī bulandtar rośanīmā (iāne Khurshed
pāeā Beheštāmā pohoco).*

Uzirin

*e bujorag, mīno Hormajd Tū thakī faravū pohoco (iāne raśatāk-
hejanā vakhatmā burāi tālīne nekīne pohocād).*

6

*Avesta. Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.
Miθrəm vouru.gaoyaoitīm yazamaide*

*arš.vaçanəhəm vyāxanəm
hasanra.gaošəm hu-tāštəm
bačvarə.čāšmanəm bərəzantəm
pərədu.vaēdayanəm sūrem
ax^oafnəm jayāurvānəhəm.*

6

*Pahlavi. [. . .] Mitr¹ i² frax^ogōyōt³ izam⁴ i⁵ rāst gōwišn⁶
i⁷ hanjamanik⁸ hazār⁹ gūš¹⁰ i¹¹ hūtašit¹² i¹³ bēvar čāšn- i¹⁴
buland¹⁵ i¹⁶ pur ākās¹⁷ (pavan¹⁸ kār i¹⁹ dēnā²⁰ u²¹ zyaš bēn
x^ozškarīh²²) u²³ awzār²⁴ u ax^oab²⁵ (ačy-aš²⁶ bušasp²⁷ lait²⁸) u²⁹
(ayāwārīh³⁰ yedrūnišn) jīgār.³¹*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly, '
Who has a thousand ears, the well-shaped one,
Who has ten thousand eyes, the exalted one,
Who has wide knowledge, the helpful one,
Who sleepeth not, the ever wakeful.¹

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiram (maitri-adhipatim) nivāsītāranyam arādhaye śatyavācam hañjamanikam sahasrakarnam* (tasya sahasrakarnatā ca evam kila sahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanatā ca evam kila daśasahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mātātaram sampūrṇa-vettaram (kāryanyāyānām) sādha-kam anidram baliṣṭhabhūjam.*

Persian. [. . .] *Mihr sardār maḥabbat rā bāšandah rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnāv u ān bašnāv ān hamah rā dar yak laḥaḥa bašnāvad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyinah ya'nī dah hazār Izad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaḥa bah bīnad) bulandtar tamām dānandah (kār 'ādil) 'azmatī bēdār zūr bah bāzū dārad.*

Gujarati. *Khurshed bemarag ane khāleš tej ghoḍānā sāhebne arādhū. Meher Ijad jangalnā pāsbānne arādhū rāstī bolnār anajumanno karnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. sabab e je e Meher Ijadmo e khubī ane ejmat che ke hajār kāne je vāto nahī sābhī śakhāe te potānā bee kāne sābhī che. vātī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kidheḥā che. te saghlāvo e Meher Ijadne ekbārāgi kṛtā thāine vāto keheche te saghlāvonū tarat sābhī sakheche) nek pedā kidheḥo ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhī*

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke das hajar akhe kar je cijo dekhī nahī sake te 2 akhi e Meher Ijad ek lehejāmā joi sakeche) ghaṇo buland ane ghaṇo khabardar aithā ejmūtī ane bekhoab (iane hameše jāgtq) jorā-var bājuno.

7

Avesta.

*Miθrēm vīspanəm dahyunəm
daiiṣhu.paitim yazamaide
yim fradaḍat Ahurō
•Mazdā x^aarənanuhastəməm
mainyavanəm Yazatanəm.
taṭ nō jamyāt avanhe
Miθra Ahura bərəzanta.
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm yazamaide.*

7

Pahlavi. *Mitr¹ i² harvistin matān³ dēhupāt⁴ yesbexūnam⁵
mavan⁶ frās⁷ yehabūnt⁸ Ōhrmazd gadā havdūtām⁹ min mēnū-
kān¹⁰ Yazatān.¹¹ sak¹² valā¹³ lenā yehamtūnāt pavan¹⁴ ayāwārih¹⁵
Mitr¹⁶ x^aatāe¹⁷ i¹⁸ buland. X^aaršēt amark rāyōmand¹⁹ arva-
dasp²⁰ izaqn.²¹*

7

Sanskrit. *Mihiram sarveṣām grāmānām rājānam āradhaye
yam prādadaṭ Svāmī Mahājñānī śrīmatam adṛśyarupebhyo Īaj-
debhyah. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-
tara. Sūryam tejasvinam amaram suddhimantanam vegavadaśvam*

7

Persian. *Mihr tamām šahrān pādīšāh rā buzurg dāram ān
rā kih buland dūdah Hormazd Xudāi nūrmand az mēnūān Izadān.
ān marā rāsad bayārī Mihr xudāi mihtar. Xuršēd nūrmand
bemarg xālišṭar tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

Avesta.

We sacrifice unto Mithra
 The lord of all countries,
 Whom Ahura Mazda created¹ the most glorious
 Of the spiritual Angels.
 So may there come unto us for aid
 Both Mithra and Ahura, the two exalted ones.
 We sacrifice unto the immortal,
 Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

Gujarati. (ane) tamām seherono padśāhā Meher Ijadne ārādhū ke jehene Hormajde bijā māno Ijado kartā ghaṇo bujorg nūrmānd pedā kīdho. te Meher Ijad buland sāheb māhārī madade pohoco. Khursēd bēmarag khālēś tej ghodānā khāvāndne ārādhū.

8

Avesta. Tištrīm drwō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā xʰarənanuhā yazamaide. Vanantəm stārəm Mazda.đātəm yazamaide. Tištrīm stārəm raēvantəm xʰarənanuhantəm yazamaide. Ōwāšəm Xʰad yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm. Xʰadātəm yazamaide. Vātəm spəntəm hudānhəm yazamaide. razīštəm Čīstəm Mazda.đātəm ašaonīm yazamaide. Daēnəm varuhīm Mazda.yasnīm yazamaide. Pavdəm xʰāstātīm yazamaide. zaranumantəm sūrəm yazamaide. Saokantəm Gairim izda.đātəm yazamaide.

8

Pahlavi: Tištr¹ drust² cašm³ rā yezbexūnam.⁴ Tištr⁵ rā⁶ izam (ae⁷ manāzil i⁸ vārān). vārišnīk⁹ Tištr stār¹⁰ rā izam.¹¹ Tištr¹² stār¹³ rāyōmand¹⁴ gadōmand¹⁵ yezbexūnam.¹⁶ Vanant stār¹⁷ i¹⁸ Ōhrmazd dāt¹⁹ yezbexūnam.²⁰ Tištr²¹ stār²² i rāyōmand gadōmand²³ izam. Spāš²⁴ i²⁵ Xʰadāt²⁶ yezbexūnam.²⁷ Zamān²⁸ i²⁹ Akanārak³⁰ izam.³¹ Zamān³² i³³ Dirang³⁴ Xʰatāe³⁵ izam.³⁶ Vāt³⁷ i³⁸ awzūnīk³⁹ hudāk⁴⁰ izam.⁴¹ razīstak⁴² i⁴³ Frazūnak⁴⁴ i⁴⁵ Ōhrmazd dāt ahrqv izam⁴⁶ (aēy⁴⁷ Dēn Yazat). Dēn i⁴⁸ šapīr i⁴⁹ Mazdayasn⁵⁰ yezbexūnam.⁵¹ Rās⁵² i⁵³ šapīr libbemō⁵⁴ rawīšnīk⁵⁵ izam⁵⁶ (aēy⁵⁷ Rās i Vahišt). zarīnōmand awzām rā izam⁵⁸ (mavan⁵⁹ mayā i⁶⁰ šapnam i⁶¹ vahārīk⁶² min⁶³ azīr zamīk⁶⁴ lālā⁶⁵ barā yātūnēt pavan rās⁶⁶ i⁶⁷ valō). Sōkant Kōf⁶⁸ i⁶⁹ Ōhrmazd dāt izam.

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious, than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants¹ on Tishtrya. We sacrifice unto Tishtrya, the radiant, [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path² leading to the good state. We sacrifice unto the golden shaft.³ We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time.³ I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

8

Sanskrit. *Tistaratārakasya rūpavatīm dṛṣṭim āradhaye. Tistaratārakam āradhaye (Tistaram iti vṛṣṭinakṣatram). Tistaratārakasya vṛṣṭiḥ āradhaye. Tistaratārakasya śuddhiḥ śriyaśca āradhaye. Vanantam tārakam Mahājñāninā dattam āradhaye. Tistaratārakam śuddhimāntam śrīmāntam āradhaye. Śubhacakram Svayam santiṣṭhamānam āradhaye. Kalam Anantam āradhaye. Samayaṁ Dirgharājānam āradhaye. Vātam mahattaram uttamadāninam āradhaye. śuddhām Nirvāṇajñānitam Mahājñāninā nirmītam puṇyātmanim āradhaye. Dinim uttamām Mājdaiasnam āradhaye. Panthānam abhilāṣinam āradhaye. suvarṇamayam sastram āradhaye (kila "Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayānalikā nirmīta asti tena chidreṇa pṛthivītalastham udakam ākāśe ārohati tat ḥu vātāhatam sarvatra prasaratī ataeva tuṣārōdakam jāyate tat ca sastram suvarṇamayam āradhaye). Saokantam Girim Mahājñāninā dattam āradhaye.*

8

Persian. *nūrmand didār Tištar sitārah rā buzurg dāram. Tištar sitārah^o rā buzurg dāram (ya'nī manzil bārān). bārīšn Tištar sitārah rā buzurg dāram. xālīši u nūrānī Tištar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīši u nūrānī Tištar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah^o rā buzurg dāram. Zamānah Bēkinārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nekī dahandah rā buzurg dāram. xālīši Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Din bih Māzdayasni rā buzurg dāram. Rāh dilēri rā buzurg dāram. zarīn alat rā buzurg dāram (ya'nī bar Koh Sokant az tah zamīn zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

8

Sanskrit. I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

8

Persian. I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamān bar asmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahārī paidā šavad. ān alat zarīn rā buzurg dāram). Koh Sokaht Hormazd paidā kardah rā buzurg dāram.

8

Gujarati. *darušt cašamno Teštar šetāro che. tene ārādhū. Teštar (iāne varšātnā nakhetar) ne ārādhū. Teštarnā varāšvāne ārādhū. Teštar šetārānī khāleši tathā nurne ārādhū. Hormajdno pedā kidhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭa šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhi rovāno e šetārānā nurthā āšeāš pāmeche). nurmand khāleš Teštar šetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kāeje te Pedānā karnār Šāhebnū āgāj (te šaru thāvū) ane anjām (te ākher thāvū) koine māxum nathī ke te Šāheb kevāre pedā thāeo ane kāhāsudhā reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varāš 12,000 nā jamānāne keheche ke je jamāno hamnā cāleche). nekino āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kidhelo rāšt dānā (ane) ašo (Din Ijad) ne ārādhū. behetar Mūjdiāsni Dinne ārādhū. delpašand Rahāne ārādhū (iāne Beheštanā Mādragne) ārādhū. ejamati sunānā nalne ārādhū. Hormajdnā pedā kidhela Šokant Pāhādne ārādhū.*

9

Avesta. *vīspəmča ašavanəm mainyaom Yazatəm yazamaide. vīspəmča ašavanəm gazdīm Yazatəm yazamaide. haom urvānem yazamaide. havəm Fravašīm yazamaide. jasa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

*Mazda. ašaunqm vanuhiš sūrā spēntā Fravašayō yazamaide.
Hvarə.xšaētəm aməšəm raəm aurvaṭ.aspəm yazamaide.*

9

Pahlavi. harvisp¹ ahrav² Yazat³ i⁴ mēnūk yezbexānam.⁵
harvisp⁶ ahrav⁷ Yazat⁸ i⁹ gētīh¹⁰ yezbexānam¹¹ (ae¹² Yazat¹³ i¹⁴
gētīh čigōn¹⁵ Ātaš¹⁶ u Mayā i¹⁷ Ardvīsūr¹⁸ u Vāt i¹⁹ awšūnik²⁰
u X²¹ aršēt u Mah u Zamāk. den²² hamā²³ Yazat i²⁴ gētīhōmand
mavan²⁵ anšūtdān pavan cašm²⁶ tuvān dīt²⁷ u zak Yazat²⁸ i
mēnūk lā tuvān dīt²⁹). ruvān³⁰ i³¹ nafšō rā izam.³² Fravahr³³
i³⁴ nafšō rā izam.³⁵ barā³⁶ yehamtūn ō³⁷ ayāwārīh³⁸ i³⁹ li⁴⁰ Ōhr-
mazd. ahravān šapīrān⁴¹ awšārān⁴² awšūnikān⁴³ Fravahr⁴⁴
i⁴⁵ amark⁴⁶ rāyōmand⁴⁷ arvadašp⁴⁸ izam.⁴⁹

Sanskrit. samagram ca punyātmakam paralokicārīṇam Īj-
dagaṇam ārādhaye. samagram ca punyātmakam pṛthivīcārīṇam
Ījdagagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyam
Vṛddhim ārādhaye. ehi me sahāyatāyāi Mahājñānin . . . Sūryam
tejasvinam amaram śuddhimantaṁ vegavadaśvam ārādhaye.

9

Persian. tamām ašavān menō bāšandagān Izadān rā buzurg
dāram. tamām ašavān bāšandagān gētīān Izadān rā buzurg
dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg
dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān
'azmat dārandagān afzūnyān rā buzurg dāram. Xuršed bēmarḡ
nūrmand tēz asp rā buzurg dāram.

9

Gujarati. te jehānnā tamām aśo Ijadone āradhū. e jehānnā
tamām aśo Ijadone āradhū. (e jehānnā tamām aśo Ijado te Āftāb
Mahatāb Āvā Arduisur tathā Ātašne keheche. vah e duniāmā je

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous

je adamio nek kāmna karnār che tevonnebi e duniānā Farešta keheche). potānā rovānne ārādhū . . . pohoc mahāri iārie e Hormajd. behetar jiādatihā karnār ašo Faroharone ārādhū. Khuršed bemarag khāleš tej ghoḍānā sāhebne ārādhū.

10

Avesta. *fravarāne . . . Ahura.ṭkazšō. [Gāh.] Hvarə.xšaētake aməšahe razvahe auruqə.aspahe xšnaoδra . . . frasastayaēča. yaḍa Ahə vairyo . . . viḍvā mraotā.*

Pāḷavi. *franāmam . . . Ōhrmazd Datistān. [Gāh.] X'aršet¹ i² amark rāyōmand arvadasp pavan šnāyēnitarīh . . . frač afrinakānīh. ēgōn Ahu kāmāh . . . dānišnik yemalilānam.*

10

Sanskrit. *prabravīmi . . . Hormijdanyayavatīm. [Gāh.] Sūryasya tejasvino 'marasya sūddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāmināḥ kāmāḥ . . . vijñāya bravīmi.*

10

Persian. *baxānam . . . Hormazd 'Adl. [Gāh.] Xuršed bēmarag nūrmand tēz asp rā xušnūd kunam . . . āškār kunam. cān murād Xudāi . . . bah bylandīh marā bagāi.*

Gujarati. *bujoragīṭhā padhū . . . Hormajdno hokam. [Gāh.] Khuršed bemarag khāleš tej ghoḍānā khāvandne khushāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāste . . . mašhur karū. je mīsale Hormajdī khāś . . . e
raveše khabar kahūc.

II

Avesta. Hvarə:xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.

aaṭ yaṭ Hvarə raoxšne tāpayeiti aaṭ yaṭ Hvarə raočō tāpayeiti hiš-
tēnti mainyavānho Yazatānho satəmča hazanrēmča. taṭ xʰarəno
hanbārayeinti. taṭ xʰarəno nīpārayeinti. taṭ xʰarəno baxšēnti zəm
paiti Ahura.dātəm frādatiča ašahe gazdā frādatiča ašahe tanuye
frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.

II

Pahlavi. Xʰaršēt¹ amark rāyōmand² arvadasp³ yezbexūnam.⁴
adīn⁵ amat⁶ Xʰaršēt⁷ rōšn⁸ tapēt⁹ (aēy¹⁰ lala yātūnet). adīn¹¹
amat¹² Xʰaršēt¹³ rōšn¹⁴ tapēt (xadūinak¹⁵) yekavimūnd¹⁶ mēnūk¹⁷
Yazat¹⁸ satakanak¹⁹ u²⁰ hasarkānak.²¹ ētōn²² zak²³ gad̄ ham²⁴
yedrūd²⁵ (val ae²⁶ jīvāk) u²⁷ zak²⁸ gad̄ barā²⁹ rānūd³⁰
(pavan³¹ ēvakartakih) u³² zak³³ gad̄ xelkūd³⁴ pavan zamik
madam³⁵ i³⁶ Ōhrmazd dāt pavan³⁷ frādahišnīh³⁸ zak i³⁹ ahrākīh⁴⁰
gēhān⁴¹ pavan frādahišnīh⁴² zak⁴³ i⁴⁴ ahrākīh⁴⁵ tan (aēy⁴⁶ vad⁴⁷
barā awzāyāt⁴⁸) pavan⁴⁹ frādahišnīh⁵⁰ Xʰaršēt mavan⁵¹ amark
rāyōmand⁵² arvadasp.⁵³

II

Sanskrit. Sūryam tejasvinam amaram buddhimantam vega-
vadaśvam arādhaye. tato yāt Sūryaḥ rociṣmān tapate (kila
urdhvam eti) yaṭ Sūryasya pariveṣaḥ tapate tiṣṭhanti adṛśyāḥ
Īajdaḥ śatadhā ca sahasradhā ca. tataḥ śriyam sammelayanti
(ekatra). tataḥ śriyam pracālayanti (vā ekahelaya). tataḥ śriyam
varṣanti jagatyām upari Ahurmīḍdadattayām (Svāminirmitayām)
vṛddhidatyā ca puṇyatmakāyāḥ pṛthivīvibhateḥ vṛddhidatyā ca

lord of swift horse. As is the desire of Ormazd . . . so I announce.

√ II

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance¹ of the Sun that [is] immortal, radiant, swift-horsed.

II

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

II

Sanskrit. I propritiate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*puṇyātmakānām śāstrinām vṛddhidatya ca Sūryasya yaḥ amarah
śuddhimān vegavadaśvah.*

II

Persian. *Xuršēd bēmarḡ nūrmand tēz asp rā buzurg dāram.
an zamān kih Xuršēd rōšan tābēd (ya'ni bala āyad) an zamān kih
Xuršēd nūr tābēd hastand mēnūyān Izadān sadakān hazārakān.
ēšan nūr baxšand (yakkār). ēšan nūr ravāj dahand (yakkārah).
ēšan nūr babār and bar zamān Hormazd dād zyādah dādan xūbī
in jahān an čih ba kirfah bāšad zyādah tanumand kirfahgarān
zyādah dādan Xuršēd kih bēmarḡ xālīš tēz asp bāšad.*

II

Gujarati. *Khuršed bemarag khaleš tej ghoḍānā sāhebnē aradhū.
je vakhat rōšan Khuršed tapec jevāre rōšan Khuršednū nur tapec
tevāre mīno Ijado soogaṇā tathā hajārganā e duniānī aśoinī varad-
hīne vāste ane tanmī pakīmī varadhīne vāste Khuršed bemarag
khaleš je tej ghoḍāno sāheb che tenī jīdatīne vāste (Khuršednī
sathe) ūbhā rehec ane te tamām nurne ekīhā lai jāec tamām
nurne calāvec ane te tamām nurne Hormajdnī pedā kīdhehī jamīn
apar bakhšec.*

12

Avesta. *aat̥ yaṭ Hvarə uzuxšyeiti bvaṭ zqm Ahura. datam
yaoždadrəm apəm tačintam yaoždadrəm apəm xayanəm yaož-
dadrəm apəm žrayanəm yaoždadrəm apəm arəmažštəm yaqš-
dadrəm. bvaṭ dāma ašava yaoždadrəm yā hēnti Spəntahe
Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

II

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

II

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

12

Avesta. When the Sun rises up, purification¹ comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

12

Pahlavi. , adin amat¹ X^oaršet² lala awzāyet³ (aēy⁴ lala yatā-
nēt⁵) yehvūnēt⁶ sam⁷ k⁸ Ōhrmazd dat yōždāsr⁹ (min zāk⁹ ahōk-
ēnišn zyaš¹⁰ pavan šap¹¹ Šēda¹² madam¹³ gōmāxt¹⁴) mayā¹⁵ i¹⁶
tačāk¹⁷ yōždāsr¹⁸ mayā i¹⁹ xānāk²⁰ yōždāsr²¹ mayā i²² zray²³
yōždāsr mayā i²⁴ armēxt²⁵ yōždāsr. yehvūnēt²⁶ dām i²⁷ ahrav²⁸
yōždāsr mavan havōd Spēnāk Mēnāk²⁹ (aēy³⁰ valō³¹ nafšō
havōd).

12

Sanskrit. tato yat Sūryaḥ ūrdhvam arohati bhavati pṛthivī
Hormijdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātrau
Devāḥ upari kṣipanti) udakam pravāhāṇām pavitratarām udakam
kūpakāṇām pavitratarām udakam samudrāṇām pavitratarām uda-
kam sthāvurāṇām pavitratarām (tadāgādīṇām ca). bhavati sṛṣṭiḥ
puṇyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ
Svāmināḥ.

12

Persian. an zamān kih Xuršed bala āyad bašad zamān Hor-
mazd āfridah paktar (az an palidi kih Divān dar šab andāzand)
ab karezaha pak šavad ab cahā pak šavad ab daryaha pak
šavad ab estādah (talabha) pak gardad. bašad paidāiš nek pak kih
hast an Buzurgtar Mēnā Xudāi.

12

Gujarati. ane jevāre rošan Khursēd bulandīmā ūco āvec tevāre
Hormajdnī pedā kidheḥ jamāñ (Devo je rātne vakhat palidi nākhec
tethi) pak thāec karanjanā pāñi pak thāec kuvānā pāñi pak thāec
dariānā pāñi pak thāec talāvnā pāñi pak thāec. ane bujorag rāno
(Hormajd) nī je aśo pedāeś che te pak thāec.

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeidi zi Hvarə nōit uzuxšyeiti ada Daēva vispā mərən-
činti yā hēnti haptō.kṛšvōhva. navačiš mainyava Yazata anhava
astvainti paitidrəm nōit paitišṭəm vīdēnti.*

13

Pahlavi. mō¹ amat² X³ aršet⁴ la⁴ lala vaxšae⁵ (aēy⁶ hambūn-č⁷
zamān⁸ ariktar⁹ yātūnāe¹⁰) adīn¹¹ Šēda¹² harvisp¹³ murnčēnd¹⁴
mavan havōd¹⁵ pavan¹⁶ haft¹⁷ kišvar.¹⁸ lā aiš mēnūk Yazat
ax¹⁹ i¹⁹ astōmand madam²⁰ dārišnīh²¹ u²² madam²³ estišnīh²⁴
xadūtūnāe (lā-č-šan²⁵ mekadrunand²⁶ amat-č-šan²⁷ mekadrunand²⁸
hič-šan²⁹ dāstan³⁰ lā tuvan havōde³¹).

13

Sanskrit. *yato yadi Sūryah no ūrdhvam udeti (kila kiyanmā-
traṁ api kalam ced vilambayati) tato Devāḥ sarvāṇāpi vināśayanti
yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Īajdāḥ bhuva-
nasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye drśyante (kila
te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum
śaktā bhavanti).*

13

Persiah. *ciṛa agar Xuršēd na bālā ayad (ya'nī agar andak
zamān ham ta'xīr kunad) pas Divān tamām haft kišvar zamān
tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān sīj-
mand nigah dāstan rā dīdah mišavad (ya'nī qabūl kunand. u
agar kasi qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *qāgarjo Khuršēd bulandīmā ūncā nahī ave to tehej
velā tamām je hapta kešvar jamīn che tehene Devo kharāb kare.
nahī koi mīno Ijado (Khuršēd vagere) e duniāne kāem ane negāha
rakhvī kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi
śake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support¹ and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. . yō yazaitē Hvarə yaž aməšəm raēm aurvaž.aspəm
paitištātē təmanhant paitištātē təmasčiðranəm Darvanəm paitištātē
tāyunəmča hazasnəmča paitištātē yātunəmča pairikanəmča
paitištātē iðyejanhō maršaonahe

yazaitē Ahurəm Mazdəm
yazaitē Aməšō Spəntō
yazaitē haom urvānəm.

xšnāvayeiti vispe mainyavača Yazata gaēdyāča yō yazaitē Hvarə
yaž aməšəm raēm aurvaž.aspəm.

14

Bahlavi. mavan izēt¹ X^oaršēt² i³ amark i⁴ rāyōmand⁵ i⁶
arvadasp⁷ pavan⁸ apāč⁹ estišnih¹⁰ i¹¹ tamikān¹² pavan apāč¹³
estišnih¹⁴ i¹⁵ tam tōxmākān¹⁶ Šēdān¹⁷ pavan apāč¹⁸ estišnih¹⁹ i²⁰
duždān u²¹ staxmakān²² pavan²³ apāč²⁴ estišnih²⁵ i²⁶ yātūkān u²⁷
parikān pavan apāč²⁸ estišnih²⁹ i³⁰ sēž³¹ i³² nihān³³ rawišn³⁴
af-aš³⁵ yezbexūnt³⁶ yehvūnēt³⁷ Ōhrmazd af-aš³⁸ yezbexūnt³⁹
Amahraspandān⁴⁰ af-aš⁴¹ yezbexūnt⁴² zak i⁴³ nafšō⁴⁴ ruvān
af-aš⁴⁵ šnāyēnēt yehvūnēt harvisp⁴⁶ mavan⁴⁷ havd⁴⁸ mēnūk⁴⁹
Yazat u⁵⁰ mavan⁵¹ gētik.⁵²

14

Sanskrit. 'yaḥ āraḍhayati Sūryam amaram buddhimantam
vegavadaśvam anyathā-sthityā timiraudhānām vinā-sthityā tamo-
bijānām Devānām vinā-sthityā caurānām ca balātkārinām ca
vinā-sthityā śakininām ca Mahārakṣasīnām ca vinā-sthityā mṛtyoḥ
guptacārinah sa āraḍhayati Svāminam Mahājñāninām sa āraḍ-
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa āraḍ-
hayati svīyam ātmānām sa sanmānayati samagrān śūnyacārināśca
Ījādān pṛthivīcārināśca.

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,
He sacrifices unto the Archangels,
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršed kih bēmarag nārmand
tez asp ast baz dāstan tariki rā baz dāstan tariki tuxm Divān rā
baz dāstan Divān u duzdān u rāhsanān rā baz dāstan jadavān u
pariān rā baz dāstan marg nihān āyandah rā u buzurg dāstah
Hormazd rā u buzurg dāstah Amšāsfandan rā u buzurg dāstah
ravān xūd rā u xušnūd kardah tamām Izadān menūān u tamām
Izadān gētān rā.*

14

Gujarati. *je koi ke Khurshed bēmarag khāleš tej ghoḍāna
śahebne āradhe tethi pāchū rehe (iāne dur thāe) andhārū (ane)
andhari tokhamnā (iāne dojakhi) Devo dur thāe ane coro ane
vātpadā dur thāe jādugaro lathā pariō dur thāe ane chupīā āvnār
mohōt dur thāe. jene āradheo Khuršedne teṇe āradheo Hor-
mazdane teṇe āradheā Amšāspandone teṇe āradheū potānā
rovānne ane teṇe te jehānnā tathā e jehānnā tamām Ijadone
khuśhal kidhā.*

15

Avesta. *yazāi Miθrēm vouru.gaoyaoitīm hazanra.gaošēm baē-
var.čašmanēm*

*yazāi vazrēm hunivixtēm
kamərəde paiti Daēvanəm
Miθrō yō vouru.gaoyaoiīš.*

*yazāi haxədrēmča yač asti haxədranəm vahištēm antarə Mānəhmča
Hvarəča.*

15

Pahlavi. *māvan¹ yezbexūnt² X³aršēt⁴ i⁵ amark i⁶ rāyōmazd⁷
i⁷ arvadasp⁸ aš⁹ yezbexūnt¹⁰ Miθr i¹¹ frāx¹²gōyōt¹³ i¹⁴ hazār¹⁵ gōš
i¹⁶ bēvar čašm¹⁷ (af-aš¹⁸ frāx¹⁹gōyōtīh²⁰ ae²¹ aēy amat²² ēvatak²³
pavan²⁴ dašt²⁵ šāyet²⁶ yātāntan u²⁷ vazlāntan²⁸ pavan rās i Miθr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice¹ unto Mithra, the lord of wide pastures, who has a thousand ears,² ten thousand eyes

I shall sacrifice unto his mace, well aimed³

Against the skulls of the Demons—

Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,⁴ which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš²⁷ hazār²⁸ gōših²⁹ hanā³⁰ aēy-aš³¹ hazār³² Yazat levatā³³
 gōmārt³⁴ yekavīmūnd³⁵ mavan o³⁶ Mitr³⁷ yemalelūnd³⁸ aēy³⁹
 denō-č⁴⁰ vašmamūn⁴¹ u⁴² zak-č⁴³ vašmamūn⁴⁴ Mitr⁴⁵ min talin
 gōš hamāk⁴⁶ vašmamūnēt⁴⁷ af-aš⁴⁸ bēvar čašmih⁴⁹ hanā⁵⁰ aēy-aš⁵¹
 bēvar Yazat levatā⁵² gōmārt⁵³ yekavīmūnd⁵⁴ mavan o⁵⁵ Mitr⁵⁶
 yemalelūnd aēy denō-č⁵⁷ xaditūn⁵⁸ u⁵⁹ zak-č⁶⁰ xaditūn⁶¹ Mitr⁶²
 min talin čašm hamāk⁶³ xaditūnēt⁶⁴ hanā⁶⁵ rāe hazār gōš u bēvar
 čašm guft yekavīmūnēt) af-aš⁶⁶ yezbexūnt⁶⁷ vazr⁶⁸ i hunixām
 pavan kāmār⁶⁹ madam i⁷⁰ Šēdān⁷¹ i⁷² Mitr⁷³ i⁷⁴ frax⁷⁵ gōyōt⁷⁶
 (ae⁷⁶ hunixāmih⁷⁷ ae⁷⁸ aēy bāstān⁷⁹ ētōn⁸⁰ yaxsenunēt mēnūkihā
 barā vazlūnēt⁸¹ vināskārān⁸² pātifrās⁸³ barā⁸⁴ vabidūnd⁸⁵ u⁸⁶
 mēnūkihā⁸⁷ laxvār o⁸⁸ kantir yātūnēt). yezbexūnam⁸⁹ hamxāk⁹⁰
 Mitr⁹¹ Yazat⁹² aēy⁹³ aīt⁹⁴ min⁹⁵ hamxākān⁹⁶ pahlum⁹⁷ mavan⁹⁸
 andark Māh u X⁹⁹ aršēt⁹⁹ (aš¹⁰⁰ rawišn¹⁰¹ ae gās-aš¹⁰² tamō).

15

Sanskrit. yaḥ ārādhayati Sūryam amaram suddhimantam
 vegavadaśvam sa ārādhayati Mihiram nīvāsītāranyām sahasra-
 karmam śaśasahasralocanam sa ārādhayati vajram suniyuktam
 mastakopari Devānām Mihirasya yo nīvāsītāranyāḥ (sarvadā eva
 evam vidadhāti yat adṛśyarūpatayā prayāti pāpakarminām nigra-
 ham kurute). ārādhaye mitram ca (Mihiram Ījdam) yam asti
 mitrebhyaḥ parataram antaś Candrasya ca Sūryasya ca (kila asya
 pravṛtīḥ Candrasūryayoh antarāle asti).

15

Persian. kih buzurg dārad Xuršēd bē marg nūrmand tēz asp
 rā u buzurg dārad Mihr dašt sardār hazār gūš dah hazār cašm
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mihr
 sardār jāihā (hamāša hamcanīn nihādah dārid kih az ghaib bayāyad
 gunāhgārān rā ‘azāb kunad). buzurg dāram dāst Mihr Izad rā
 kih hast az dāstān bartar andar Xuršēd u Māh (ya’nī raftār u
 dar miyān Xuršēd u Māh hast).

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jeñe Khurşed bemarkar khāleš je tej ghoḍānc̣ khāvand che tehene ārādheo tēne ārādheo jangalno paśbān hajār kān ane daś hajār ākhnā sāheb Meher (Ijad) ne tēne ārādheo je jangalno paśbān Meher (Ijad) che tenā gorajne je Devonā sar upar khulo mukelo che (em keheche) je Meher Ijadnā gorajne Devonā sar upar dekhaito mukelo che temā hevī ejmat che ke jevāre dojakhī rovāno upar andājāthī jiāde Devo ejāb ane julam kare teāre te dojakhī rovāno pokār karec teāre e Meher Ijadno goraj Cīnvad Pulthī ekāek Devonā sar upar jai paḍec. tethi Devo te gorajnā jakhamnī deheśat khāine te rovānnā gunāhā kārtā jiāde ejāb dei śakhtā nathī teāre te goraj pācho Cīnvad Pul upar āveche). je doṣṭo kartā buland doṣṭ Meher (Ijad) che tenī doṣṭīne ārādhū ke jehemī Āftāb tathā Māhātābne dar-meān (cāl ane takhat che).*

16

Avesta.

*ahe raya xʾarəmanhača
təm yazdī surunvata Yasna
Hvarə.xšaētəm aməšəm raəm
aurvaṭ.aspəm zaodrābyō.
Hvarə.xšaētəm aməšəm raəm
aurvaṭ.aspəm yazamaide
haomayō gava barəmana
hizvō danhanha Məndrača
vačača šyaodnača zaodrābyasča.
arš.uxdaēibyasča vərəṣibyō.*

*yeñhē hatəm aṣat Yesnē paiti vanhō Mazdā Ahurō varəda aṣat
hača yānhəmčā tāsčā tāšča yazamaide.*

15

Gujarati. Whoso praises the immortal, pure Sun¹ that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
 I will sacrifice unto him, the immortal,
 Radiant, swift-horsed Sun
 With the audible Yasna-sacrifice and with oblations.
 We sacrifice unto the immortal, radiant
 Swift-horsed Sun
 With milk provided with Haoma,¹ with the Baresman,
 With skill of tongue, and with the Spell,
 And with word, and with deed,² and with oblations,³
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

16

Pazand. ([Addition.] *Hormazd i X^oadāe i awazūn* { *mardum mardum sardagq hanā sardagq ham bāyašt i vehq. oēm veh Dīn i Mazdayasnā āgahi āstvāni neki rasqnāt. edun bāt.*

16

Pahlavi. *pavan zak i¹ valō² rāy u gadō³ X^oaršēt⁴ (aēy-am⁵ rāy u⁶ gadō i⁷ X^oaršēt⁸ ayāwār⁹ yehvūnāt¹⁰). yezbexūnam¹¹ pavan zak i¹² nigōšišnōmand¹³ Yazīšn¹⁴ (pavan¹⁵ Dēn¹⁶ Dastabar¹⁷) X^oaršēt¹⁸ i¹⁹ amark²⁰ rāyōmand²¹ arvadasp.²² pavan zōhr²³ X^oaršēt²⁴ i²⁵ amark²⁶ rāyōmand arvadasp²⁷ izam²⁸ pavan Hōm²⁹ bisryā³⁰ u³¹ Barsm³² u³³ hizvān³⁴ dānākīhā³⁵ u³⁶ Mānsr³⁷ (gōwišn Avastāk³⁸) kunišn³⁹ (kār⁴⁰ byēn Yazīšn ae⁴¹ zohr⁴² āšnāk⁴³) zak-č⁴⁴ rāst gōwišn.⁴⁵*

māvan⁴⁶ min āitān⁴⁷ ētōn pavan Yazīšn 'madam šapīr (aēy⁴⁸ Yazīšn zak šapīr⁴⁹ Ōhrmazd X^oatāe vabidūnyēn⁵⁰) Ōhrmazd ākās min ahrākīh⁵¹ apākīh⁵² čikāmčāe⁵³ kār u⁵⁴ karpak pavan⁵⁵ mīzd u⁵⁶ pātadaīšn ākās yehabūnēt. hanjamanīkān zakarān u⁵⁷ vaka-dān izam⁵⁸ (Amahraspandān⁵⁹).

Ōhrmazd⁶⁰ X^oatāe⁶¹ awzūnik vabidūntak anšūta⁶² anšūta⁶³ sartakān u⁶⁴ hamāk⁶⁵ sartakān rā⁶⁶ (māvan⁶⁷ 10 sartak havōd) hamāk⁶⁸ šapīrān rā.⁶⁹ valō⁷⁰ lenō māvan⁷¹ šapīrān⁷² i⁷³ Dēn i⁷⁴ Mazdayasnān⁷⁵ havōdem⁷⁶ ākāsīh⁷⁷ u⁷⁸ ōstavārih⁷⁸ u⁷⁹ avigūmānīh⁷⁹ u⁸⁰ newakīh yehamūnāt. ētōn yehvūnāt (čīgōn⁸¹ amat⁸² āfrīnam⁸³).

16

Sanskrit. *asya śuddhaya śriyā ca enam āradhaye śrūyamāna-ijisnyā Sūryam tejāsvinam amaram śuddhimantam vegavadaśvam (śuddhaya śriyā ca Sūryasahayinyā śrūyamāna-ijisnyā gurumukhena). prāñāih Sūryam tejāsvinam amaram śuddhimantam vegavadaśvam āradhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvāyāḥ dakṣatayā] Manthravacandīh*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdyasnians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvanibhiḥ*) *kārmanā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vānibhiḥ.*

ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñāninaḥ Svāmināḥ (kila ijīsnāḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ punyam yat kimcit (kila yat kimcit punyaprasādam Ahuramajdo veti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastriakṛtīn Amišāspintān).

16

Persian. *bah nūr u xālīš u ham urā buzurg dāram bah šanīdah Yazīšn Xuršed yārī rā (šanīdah Yazīšn'az dahān Dastūrān) bah zūr Xuršed nūrmand bēmarḡ xālīš tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātār bah Mān-šahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (yq'nī nar šūrat u nārī šūrathā Amšāsfandān).

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidān bād.*

16

Gujarati. *'tehenī (iāne Khuršednī) khāleš ane nure karī teheṇe aradhū (Dīnnā Dasturthī) Ijašne šādhūne. Khuršed bēmarḡ khāleš tej ghoḍānā šāheṇe jore karī. Khuršed bēmarḡ khāleš tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

śāhebne Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avastānā) kalāme karī ane nek kalām farve karī ane jore karī ane rāṣṭ bolve karī ārādhū.

ke e raveše bijā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekithī harjagomā Hormajd khabar āpeche (iāne savābno badlo Dādār Hormajd jānec ane āpec). narnī suratnā ane mādanī suratnā (Fareštāvonā) anjumanne ārādhū.

[Version of the Pazand.] *e Hormajd śāheb admīo ane admīonī jātnī ane tamām jātnī vardhīno karnār tamām Dinna śarik bhala lokone ane hū je bhalī Mājdiāsnī Dinno cheu te mahane (Dinnī) khabar tathā beśak begūmānī ane ūstavāri ane nekī pohocādo ane chej raveše thāo, (jemke me doā kīdhi).*

17

Avesta. yasnēmča . . . āfrināmi Hvarə.xšaetahe aməšahe raēvahe 'aurvaṭ.aspahe.

17

Pahlavi. yazišn . . . āfrīnam val¹ X^raršēt² i³ amark rāyō-mand arvadasp.

17

Sanskrit. ijisnim ca . . . āsirvādayāmi Sūryāya tejasvine amarāya suddhimate vegavadaśvāya.

17

Persian. dūāi yazīšn . . . Xuršēd nūrmand bēmarag xālīš tēz asp rā.

17

Gujarati. ijaśne . . . doṽa karū Khuršēd bēmarag safāi bharela tej ghoḍānā khāvandne.

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Baršam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahuraniš Ahurahe vahištabyō zaodrabyō fraēštabyō dahmo.pairinharštabyō zaodrabyō ahmāi raēšča . . . yadā afrināmi. hazanrēm . . . bažvare baššazanqm. jasa mē avanhe Mazda . . . Zrvānahe Darəyō.X^aadātahe. [Pazand.] kərba muzd . . . yadā afrināmi.*

18

Pahlavi. *Ahurānē¹ Ahurāē² pavan zak i³ pahlum zōhr⁴ (i⁵ tōrān) pavan zak i⁶ nēwak⁷ zōhr⁸ pavan⁹ zak i¹⁰ dahmān¹¹ nikirit¹² zōhr¹³ (ait¹⁴ mavan¹⁵ dahmān¹⁶ palat¹⁷ yemalelūnēt¹⁸). mavan tān am yehvūnāt . . . bēn denō afrin. hazār bār . . . bēvar bēšazišn. barā yehamtūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X^aatā. karpak mīzd . . . ēgōn afrin vabidūnam.*

18

Sanskrit. [The sentence beginning with *Ahuraniš* does not occur in the Sanskrit version.] *asmākaṁ śuddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dīrgharāja. [. . .] . . . yathā āśīrvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar zūr gāvān u nek zūr bah ān nek mard xūb muhāfazat kardah (dīdah). marā nūr . . . canāncih afrin mikunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih afrin mikunam.*

18

Gujarati. *e sahebonā Śaheb buland jore karī nek jore karī ane nek negahā kīdhele jore karī Tune ārādhū. khaleṣī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters¹ of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurānīs* 'does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajārgaṇi . . . daśhasārgaṇi tandarušti.
pohoc mārī iyārie e dānā Hormajd . . . Der Khuda Jamāno.
šavābna badlāne . . . jemke mē doā kidhi.*

19

Pazand and Avesta. *roz nek nām roz pāk nām roz mubārak
(falq) māhe mubārak (jalq) gāhe (falq) namāz i dādār i gehq
dāmā. xšnaodra . . . staomi ašem.*

*gurz x^oreh awazāyāt X^oaršēt i amarg i rayōmand i aurvandasp
amāwand pērōžgar amāwand i pērōžgarī. dat Din vahē Mazda-
yasna āgāhi rawāi vāfringāni bāt haft kašwar zamī. edun bāt.
man āno āwāyat šudan.*

*Dādār i gehq Din i Mazdayasnī Dat i Zarduštri. nēmasē tē
ašaum sēvište Arədvī Sūrē Anāhite ašaone.*

nēmō Urvaire vanuhi Mazda. dāte ašaone.

Hvarə.xšaētəm aməšəm raēm aurvaš. aspəm yazamaide.

X^oaršēt amarg rayomand aurvandasp be rasāt.

19

Pahlavi. *yām¹ (nāmān) u bīlā² (nāmān) u³ gās (nāmān).
namāz yedrūnam zak i Lak Dātār (aēy⁴ pētāk vabidūntak gētīh u
datak nēwakīh). • šnāyēnītārīh . . . ahrākīh izam.*

*buzurgīh u rōšnīh awzūn⁵ yehvūnāt⁶ X^oaršēt amark rāyōmand
arvadasp⁷ X^oaršēt⁸ amāvand u pērōžkar aīt (buzurgīh⁹ valā¹⁰
awzūn yehvūnāt). amāvandīh¹¹ u¹² pērōžkarīh¹³ u dat Dēn¹⁴ i¹⁵
šapīr Mazdayasn¹⁶ rā. ākāsīh¹⁷ u¹⁸ rawākīh¹⁹ goāfringānīh²⁰*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

yehvūnāt. bēn haft kišvar zamāk etōn yehvūnāt. li rā tamā apāyēt vazlūntan.

(*namāz*²¹) *Dātār (az̄y datak pētāš) gētih rā.*²² (*namāz*²³) *Dēn i*²⁴ *Mazdayasn*²⁵ *rā*²⁶ *mavan*²⁷ *dāt Zaratušt*²⁸ *ait. namāz ō lak ahrav*²⁹ *sūtōmand Ardvīsūr anast ahrav.*

*nasīm zak i Urvar šapīr Ōhrmazd dāt i*³⁰ *ahrav rā.*

*X³¹aršēt amark rāyōmand arvadasp*³² *izām.*

*X³³aršēt amark rāyōmand arvadasp*³⁴ *barā yehamtūnāt.*

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *dumāni khalaknā pedā karnār Dadārne namūc. khūshāl karūc Hormajdne . . . tārif karū rāstīn.*

Khuršed bemarag khāleš tej ghōdāno šāheb hematdar ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāšnī Dinno inšāf ane hemat ane fatehmandī jiādā thāo ane ehej raveše hafta kešvar jamīnmā (Dinnī) khabar tatha (Dinnū) jāri thāvū tathā mašahurī thāo. mahne te jago (iāne te jehānmā) javu sajāvār che.

ane jehānno pedā karnār Dadārne ane Mājdiāšnī Din je Jar-toštne āpi che tehnā inšāfne ane tūn pak fāedānī cāhānār asone nomāj karūc.

ane Hormajdnā pedā kidhēla behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [i. e. to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnia Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[. . .]

2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

Avesta. [The passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt. aš hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^oatā² awzūnīk. buzurgīh³ u rōšnīh⁴ Mitr frāx^ogōyōt⁵ dātabar⁶ i⁷ rāst⁸ awzūn yekvūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

Persian. [The passage does not occur in the Persian version.]

Gujarati. *(saru karūc) Iajdā dānā sāheb pote potānī mele peda thāelo vardhīno karnār che tehenā nāme kari. Meher (Ijad) jan-galno pāsbān che tenī rāst dāvarnī bulandī ane rošnī jīādā thāo (ane te mähārī madade) pohoco. hū tamām gunāhthī . . . tobā kari pācho farū cheū.*

I—9

Avesta. *nēmasō Te Ahura Mazda . . . jasa me avānhe Māzda. ašdunām vanuhīš sūrā špēntā. Fravašayō yazamaide Miθrēm vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND
GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither], may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

I-9

Pahlavi. *namāz yedrānam ō Lak Ōhrmazd . . . barā yehamtūn ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx⁹gōyōt izam.*

I-9

Persian. *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayarī ay Hormazd. Farohar ašavān vēhān 'aṣmat dārandagān afzūnyān rā buzurg dānam. Mihr bāšandah daštahā rā buzurg dāram.*

Gujarati. *namūc Tune e Hormajd . . . pohoc mahārī iārie e Hormajd. behetar jīādatinā karnār aśo Faroharone ārādhū. Meher (Ijad) jangalnā pāśbānne ārādhū.*

IO

Avesta. *fravarāne . . . Ahura.ṭkaēšō. [Gah.] Miθrahe vouru.gaoyaoitōiš hazarā.gaošahe baēvarā.čāšmanō aoxtō.nāmanō Yazatahe Rāmano X^aāstrahe xšnaoθra . . . frasastayaēča. yadā Ahū¹ vairyō . . . vīdvā mraotū.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Datistān. [Gah.] Mitr¹ frāx⁹gōyōt² 1000 gōš bēvar čāšm guft šēm Yazat (aēy-aš šēm pavan denā Dēn gūft yekavimūnēt³) Ramišn X^aārūm (ae⁴ Ramišn X^aārūm⁵ denā⁵ aēy zak⁶ Mēnāk mavan⁷ anšūtā⁸ pavan x^aarišn⁹ mičak xavitūnēt pavan rās i¹⁰ valā¹¹). pavan šnāyēnīdārīh . . . frač afrinakānīh. čīgōn Ahu kāmāk . . . dānišnāk yemalelānam.*

Pahlavi. I bring homage unto Thee, O Ormazd ! . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

I-9

Persian. Homage unto Thee, O Lord Thou Great Wise One ! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. *bujorgithi padhū . . . Hormajdno Hokam. [Gah.] Meher (Ijad) jangalno *pāsbān hajār kān tathā daś hajār akhno śaheb kaheā nāmno Ijad (iāne Dinmā ehenū nām ghañ jagoe kahū che) tehene ane rāmaśnī tathā āsānāno āpnār (Rām Ijad) ne khusāl karvāne vāste . . . maśhur karū. je miśāle Hormajdnā khaēs . . . e raveše khabar kahūc.*

11

Avesta. *Miθrəm vouru.gaoyaoitīm yazamaide arš.vāčanhəm . . . jayaurvānhəm. Miθrəm aiwi.dahyūm yazamaide. Miθrəm antarš.dahyūm yazamaide. Miθrəm ā.dahyūm *yazamaide. Miθrəm upairi.dahyūm yazamaide. Miθrəm adairi.dahyūm yazamaide. Miθrəm pairi.dahyūm yazamaide. Miθrəm aipi.dahyūm yazamaide.*

11

Pahlavi. *Mitr i frāx²gōyōt izam i rāst gōwišn . . . jīgār. Mit¹ pērāmun² matā izam. Mit³ andar⁴ matā izam. Mit⁵ bēn dēnā matā izam. Mit⁶ azpar⁶ matā izam. Mit⁷ adari⁷ matā⁸ izam. Mit⁹ levān (kolā¹⁰) matā izam. Mit¹¹ pas¹² matā izam.*

11

Persian. *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . zūr bah bāzū darad. Mihr pērāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

IO

Persian. [The passage does not occur in the Persian version.]

IO

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

II

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

II

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

*urā buzurg dāram.*⁴ *Mihr kih dar in šahr ast urā buzurg dāram.*
Mihr kih balai šahr ast urā buzurg dāram. *Mihr kih bazir*
šahrhā mīmānad urā buzurg dāram. *kih peš har šahr ast urā*
buzurg dāram. *Mihr kih pas har šahr ast urā buzurg dāram.*

11

Gujarati. *Meher (Ijad) jangalnā pašbanne arādhū rāsti bolnār*
... jorāvar bājuno. *Meher (Ijad) šeherne āspās che tehene arādhū.*
Meher (Ijad) šeherne andar che tehene arādhū. *Meher e šehermā*
che tehene arādhū. *Meher šeherne upar che tehene arādhū.* *Meher*
šehermī nice che tehene arādhū. *Meher šehermī āgal che tehene*
arādhū. *Meher, šehermī pachvāde che tehene arādhū (iāne šehermī*
āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar
che henī samaj e je āgal pachvāde tathā nice upar Meher Ijad
negehebānīno karnār che).

12

Avesta,

Miθrām Ahura bərəzanta
aiθyajanha ašavana
yazamaide.
Strēušča Mānhamča Hvarəča
urvarə paiti Barəsmayə.
Miθrām vispanəm dahyūnəm
daiiəhu.paitim yazamaide.

12

Pahlavi. *Mitr x^aatā¹ buland mavan- amark u³ ahrav at⁴*
valə rā izam. *Star-č⁵ u Māh u X^aaršēt⁶ pavan⁷ zak⁸ i urva-*
rān⁹ Barsm.¹⁰ Mitr harvisp¹¹ mataān dehupāt¹² izam.

12

Persian. *Mihr šahiḅ buland kih pušidāh mīrasad u ašo hast*
urā buzurg dāram. *Sitārah u Māh u Xuršēd u Ūrvar kih Bar-*
sam az ān bastah šudāh ast. *Mihr kih sardār tamām šahrhā ast*
urā buzurg dāram.

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate, Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

II

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

12

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

12

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

12

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland sāheb bemarg aṣo Meher (Ijadne) tatha Śetārā ane Mahatāb and Āftābne arādhū. (ane) urvarnī Bar-same karī tamām šeherono pādśah (iāne paśbān) Meher (Ijad) ne arādhū.*

13

Avesta. *ahe rayā' x^aarənanhača
təm yazdī surunvata Yasna*

*Mīdrəm vouru.gaoyaoiīm zaodrābyō. Mīdrəm vouru.gaoyaoiīm
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daišhubyō.*

Pahlavi. *pavan zak i¹ valō² rāy u gadō i³ Mitr⁴ (aēy-am⁵
rāy u⁶ gadō Mitr ayāwār yehvūnāt⁷) pavan⁸ zak i⁹ nigōšišnō-
mand¹⁰ Yazīšn¹¹ (pavan Dēn¹² Dastabar) Mitr frāx^agōyōt¹³ pavan
zōhr.¹⁴ Mitr¹⁵ frāx^agōyōt¹⁶ izam. (lenō¹⁷ barā yehamtūnāt).
rāmišn¹⁸ manišnīh¹⁹ u humānišnīh²⁰ (yehvūnāt²¹) Ērān²² mataān²³
(aēy²⁴ šapīr Dēnān²⁵).*

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah
Yazīšn (az zabān Dasturān). bah zur Mihr šāhib šahr ham šāhib
šahr rā buzurg dāram. rāmišni ašoi nekī šadī.*

13

Gujarati. *tehenī (iāne Meher Ijadnī) khaleṣī ane nure karī
tehene arādhū (Dīnnā Dasturothī)* Ijaṣne sābhltīne jangalnā paśbān
Meher (Ijadne). jore karī jangalnā paśbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

arādhū. Irān seherna (iāne bhalī Dinnā loko) ne rāmasninū rehevū (anē) nekīnū rehevū (thao).

14

Avesta.

*āča nō jamyāt avanhe
āča nō jamyāt ravanhe
āča nō jamyāt rafnanhe
āča nō jamyāt marždikāi
āča nō jamyāt bašazāi
āča nō jamyāt vərəθrəyñāi
āča nō jamyāt havanhāi
āča nō jamyāt ašavastāi
uyrō aiwiθrō yasnyō
vahmyō anaiwi.druxtō
vīspəmāi anuhe astavaite
Mīdrō yō vouru.gaoyaoitiš.*

14

Pahlavi. *zak-č¹ i² lenō yehamtūnāt pavan³ ayāwārih.⁴ zak-č⁵ i⁶ lenō yehamtūnāt rāyōmandih.⁷ zak-č⁸ i⁹ lenō yehamtūnāt pavan¹⁰ rāmišn. zak-č¹¹ i¹² lenō yehamtūnāt pavan¹³ āmurzišn. zak-č¹⁴ i¹⁵ lenō yehamtūnāt pavan¹⁶ bēšazēnītārih.¹⁷ zak-č¹⁸ i¹⁹ lenō yehamtūnāt pavan²⁰ perōžkarīh. zak-č²¹ i²² lenō yehamtūnāt pavan²³ huax²⁴ i²⁵ i²⁶ lenō yehamtūnāt pavan²⁷ ahravih²⁸ čir u aparvēž²⁹ yazišnōmand³⁰ u nyāyišnōmand adružih (aēy družih³¹ lūt) harvisp³² patmān³³ ax³⁴ i astōmand³⁵ Mitr frāx³⁶ gōyōt.³⁵*

14

Persian. *āncih marā barasād barāy yārī. āncih marā barasād barāy nūr^o bakhšī. āncih marā barasād barāy rāmišn dādan āncih marā barasād barāy murād (ya'nī har cih bax^o āham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.¹

And may he come to us for help,
 And may he come to us for freedom,
 And may he come to us for joy,
 And may he come to us for mercy,
 And may he come to us for healing,
 And may he come to us for victory,
 And may he come to us for well-being,
 And may he come to us for sanctification—
 He, the mighty one, overpowering, worthy of sacrifice,
 Worthy of prayer, the undeceived one
 In all² the material world—
 Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of 'glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurustī. āncih kih marā barasād barāy firūzi. āncih kih marā barasād barāy nek andēši. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāstan u sazāvār nyāyīš kardan u hargiz na āzārdan (ya'ni āzār na bayad dādan) tamām Mah bayastad kih Mihr šāhib dāstahā ast.

14

Gujarati. ane te (Meher Ijad) amone pohoco madadgārīne vāste. te amone pohoco rojīni farākhīne vāste. te amone pohoco rāmašnīne vāste. te amone pohoco bakhšeš karvāne vāste. te amone pohoco tandaruštīne vāste. te amone pohoco fatehemandīne vāste. te amone pohoco nek andēšīne vāste. te amone pohoco pak parahejgāronī tārif karvāne vāste gāleb hēmatno khāvand (ane gālebo kartāne) ghāno gāleb Ijašne (tathā) nīdeš karvāne lāekna (Meher Ijadne) ājurde nahī karū ane jangalno pāšbār ane tamām duniāno andājo je Meher (Ijad) che.

15

*Avesta: tēm amavantēm Yazatēm
sūrēm dāmōhu savištēm
Miθrem yazāi zaodrābyō.
tēm pairi.jasāi vantača nēmanhača
tēm yazāi surunvata Yasna*

Miθrēm vouru.gaoyaoitīm zaodrābyō. Miθrēm vouru.gaoyaoitīm yazamaide.

*Haomayō gava . . .
arš.uxdaēibyasča vāyēibyō.*

yeñhe hātām : . . tāsčā tāšča yazamaide.

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,
The Angel Mithra, the strong,
Helpful, most beneficent among the creatures.
Him will I approach¹ with love² and homage.

Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. ^v We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

15

Pahlavi. ⁰ zak¹ amāvand Yazat awzārōmand² dāmān³ rā sūt x⁴astār Mitr⁴ izam pavan⁵ zōhr.⁶ zak⁷ Mitr li rā barā⁸ yehamtānāt pavan⁹ ayāwārih,¹⁰ u nyāyišn. pavan zak i¹¹ nigōšišnōmand¹² Yazišn¹³ (pavan¹⁴ Dastabar¹⁵ i¹⁶ Dēn¹⁷) Mitr¹⁸ frāx¹⁹gōyōt.¹⁹ pavan²⁰ zōhr²¹ Mitr²² frāx²³gōyōt²³ izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āitān . . . hanjamanikan zakarān u vakadān izam (Amahraspandān).

Persian. *ān himmatī Izad 'azmatī xūd sud x⁴astār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikṣtan dušmanān u namāz burdan. uru buzurg dāram bah šanīdah Yazišn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šurat u nārī šurathā Amšasfandān).*

15

Gujarati. *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cahanār Meheṣ Ijadne (māhāre) jore karī āraḍhū. (ane) dušmanone toḍvāne vāṣṭe ane nomāj karvāne vāṣṭe tehene pohocū. ane tehene āraḍhū (Dinnā Dasturothī) Ijaṣne sābhline jangalnā paśbān Meher Ijadne. jore karīne jangalnā paśbān Meher (Ijadne) āraḍhū Home karī jīvāme karī . . . gne rāst bolve karī āraḍhū. ke e raveše bijā (Ijado) kaṭtā Ijaṣne dādār Hormajdn bulandtar ane behetar che . . . narnī suratnā ane mādanī suratnā (Fareštāvonā) anjumanne āraḍhū.*

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed]* (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. • Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

Avesta. [The introductory passage does not occur in the Avestan text.]

Pazand. *pa nam i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazayāt. Māh bōxtār Māh Izad bē rasāt. zē hama gunāh . . . pa patit hōm.*

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^oatā awzūnik. buzurgih u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenā barā yehamtūnāt. min hamak vīnās . . . pavan patīt havōm.*

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

Persian. *bah nām Izad. Hormazd Xudāi ruz afzūn buzurgī u rōšnī dar afzāyišn bād. Māh xališ baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele peda thāelo varadhino karnār che tenā, nāme karī. bulandī ane rosmī Māh bokhtarnī jīdā thāo (ane te māhārī madade) pohoco. hē tamām gunāhthī . . . tobā karī pācho farū cheū.*

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.



Avesta. ' *nəmō Ahurāi Mazdai. nəmō Aməšaēibyō Spəntaēibyō. nəmō Mānhaī Gao.čīdrāi. nəmō paiti.ditai. nəmō paiti.diti.*

Pahlavi. *namāz*¹ *ō*² *Ōhrmazd (X^oataē³). namāz*⁴ *ō*⁵ *Amahraspandān.*⁶ *namāz*⁷ *ō*⁸ *Māh i*⁹ *gōspand*¹⁰ *tōxmāk.*¹¹ (*ae*¹² *gōspand*¹³ *tōxmāk*¹⁴ *ān*¹⁵ *aēy*¹⁶ *Vahuman*¹⁷ *u*¹⁸ *Māh u*¹⁹ *Gōšurun*²⁰ *kola 3 gōspand*²¹ *tōxmāk*²² *havōd.*²³ *zak*²⁴ *i*²⁵ *mavan*²⁶ *Vahuman mēnūk i*²⁷ *avēnāk*²⁸ *u*²⁹ *agrīstār.* *u*³⁰ *mīn Vahuman barā Māh tāšēt*³¹ *yekavīmūnēt*³² *pavan*³³ *vēnāk*³⁴ *u*³⁵ *agrīstārīh.*³⁶ *u*³⁷ *mīn Māh barā*³⁸ *Gōšurun*³⁹ *tāšēt yekavīmūnēt*⁴⁰ *pavan vēnāk*⁴¹ *u grīstārīh.*⁴² *u*⁴³ *hamā*⁴⁴ *denō*⁴⁵ *dām u*⁴⁶ *dahišn rāyīnišn*⁴⁷ *pavan*⁴⁸ *gōspanā*⁴⁹ *tōxmāk*⁵⁰ *u*⁵¹ *gadō*⁵² *i*⁵³ *tōrān*⁵⁴ *u*⁵⁵ *tōxmāk*⁵⁶ *gōspandān*⁵⁷ *barā*⁵⁸ *Māh pāyak yekavīmūnēt*⁵⁹). *namāz*⁶⁰ *pavan apar*⁶¹ *vēnišn*⁶² *u*⁶³ *namāz pavan apar nikīrišn*⁶³ (*ae*⁶⁴ *amat*⁶⁵ *nikīram*⁶⁶ *af-at*⁶⁷ *xaditūnam*⁶⁸ *at*⁶⁹ *barā mekadrūnam*⁷⁰ *af-at namāz*⁷¹ *yedrūnam*).

I

Sanskrit. *namaḥ Svāmine Mahājñānine (Ahurmajdaya). namo Amarebhyo Gurūtarebhyah (Amiśāspantebhyah). namaś Candrāya paśubijāya. (asya paśubijatā evaṃ yat Gvāhmanaś Candraśca Gorūpaṃ ca trayo 'pi paśubijāni santi. Gvāhmanaḥ śūnyamūrṭiḥ adṛśyo agrāhyaśca. Gvāhmanācca Candro ghaṭitah asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṃ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṃ sṛṣṭer dāteśca pravṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nīrikṣaṇatayā (kila paśyāmas tvām nīrikṣayāmaḥ. pratikurmaḥ tvām namas kurmahe ca).*

I

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian.¹ *namāz Šahib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfindān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš in har sih gūsfand tuxm hast. bah Bahman ghaibī kih didah na šavad u girafteh na šavad u as Bahman Māh rā paidā kardah ast kih didah šavad u girafteh na šavad u az Māh gūsfand paidā kardah ast kih didah šavad u girafteh ham šavad. tamām karubār in jahān² rā ravāj dādan bah gūsfand tuxm. u nūr u xālištī gāv u gūsfandān bah Māh Payah dāstah ast.) namāz kih az bālā mābinad. u namāz kih mābinam (u az bālā qabul mikunī turā namāz kunam).*

Gujarati. *namūc Hormajdne. namūc Amšāspandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāspand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštānī kalab gošpand tokhmī kahiche ša vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pāe Beheštathī che). ane namūc tū uparihī dekkec tehene. ane namūc hū nicethī tune dekhūc tehene.*

Avesta. *xšnaoδra Ahurahe¹ Mazdā . . . staomi ašəm. frava-rāne Ahura. tkaēšō. [Gāh.] Mānhahe Gao.čidrahe. Gəušča aēvō. dātayā, gəušča pouru. sarədayā xšnaoδra . . . frasastayaēča. yadā Ahu vairyō . . . viδvā mraqtu.*

I

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-treated Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *šnāyēnitarīh i Ōhrmazd . . . stāyēm ahrakīh. franāmam . . . Ōhrmazd Datīstan. [Gāh.] Māh¹ i² gōspand toxmak.³ Tōrā⁴ i⁵ ēvākdāt.⁶ u⁷ gōspand⁸ i⁹ pur sartak.¹⁰ šnāyēnitarīh . . . frač afrinakānīh . . . čīgōn Ahu kamak . . . dānīš-nīk yemalelūnam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārīf karū rāstīnī. bujoragīthī paḍhū . . . Hormajdno Hokam. [Gāh.] Mahātāb goṣpand tokhmīne ane Gāvīodādne ane tāām jātna goṣpandone khushāl karvāne vāste . . . māshur karū. je mīsale Hormajdnī khāēś . . . e raveśe khabar kahūc.*

3

Avesta. *nēmō Ahurāi . . . nēmō paiti.diti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nīkīrīšnīh.*

3

Sanskrit. *namah Śvāmine Mahājñānīne . . . namah upari nirīkṣaṇatayā.*

3

Persian. *namāz Šahīb mihtar dāna . . . namāz kih mībīnam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. •I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

'3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nicethā tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšyeiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyeiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsastātō. tā nərəfsastātō yā hē uxšyastāscit. kē yā Mā uxšyeiti nərəfsaiti ōwaṭ.*

4

Pahlavi. *čigōn amat¹ Māh vaxšēt. čigōn² amat³ Māh nirfsēt. 15⁴ amat⁵ Māh vaxšēt. 15⁶ amat⁷ Māh nirfsēt.⁸ (15⁹ yūm min gētikān¹⁰ kār u¹¹ karpak mekadrūnēt¹² u¹³ min mēnūkān¹⁴ mizd u¹⁵ pātdahišn¹⁶ u¹⁷ 15 yūm val¹⁸ mēnūkān kār u¹⁹ karpak²⁰ apaspārēt²¹ val²² gētikān mizd u²³ pātdahišn. nēwākīh Māh i²⁴ pērōžkar²⁵ min 1 vad 15²⁶ yūm²⁷ min²⁸ mēnūkān nēwākīh u frāx²⁹ih³⁰ mekadrūnēt³¹ u³² min 15³³ vad bundakīh³⁴ i³⁵ 30 yūm pavan gētikān³⁶ xelkūnēt.³⁷ u³⁸ min sak³⁹ 1⁴⁰ yūm amat⁴¹ nōk barā⁴² arwzūn pavan Māh yehvūnēt⁴³ vad bundakīh i⁴⁴ 30 yūm rōšnīh⁴⁵ u⁴⁶ nēwākīh min mēnūkān mekadrūnēt⁴⁷ u⁴⁸ val gētikān⁴⁹ apaspārēt mizd u⁵⁰ pātdahišn⁵¹). amat⁵² valō⁵³ vaxšēt⁵⁴ ēstišnīh⁵⁵ (mavan Māh) valōšān⁵⁶ nirfsišn ēstišnīh⁵⁷ (mavan⁵⁸ Māh) apāxtarik⁵⁹ havōd⁶⁰ aēy⁶¹ pavan ēstišnīh⁶² apātaxša⁶³ yehvūnd). amat⁶⁴ valō nirfsišn⁶⁵ ēstišnīh⁶⁶ (mavan⁶⁷ Māh) valōšān vaxšišn⁶⁸ ēstišnīh⁶⁹ (māvan apāxtarik⁷⁰ havōd⁷¹ aēy pavan xēškārīh⁷² tuvāniktar⁷³ havōd čigōn Haftorang⁷⁴ u⁷⁵ Vanand u⁷⁶ Satvēs⁷⁷ u⁷⁸ Tištr⁷⁹). min⁸⁰ mavan amat⁸¹ Māh vaxšēt u nirfsēt⁸² i⁸³ Lak Ōhrmazd.⁸⁴ (af-aš⁸⁵ vičtr⁸⁶ pavan⁸⁷ Dāmdat⁸⁸).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (pañcadaśadināni pṛthivīcārīṇāṃ kār्याṇi puṇyāṇi ca pratikaroti paralokināṃ ca prasādan pañcadaśadināni paralokibhyaḥca kār्याṇi puṇyāṇi ca sampādayati pṛthivīcārībhyaḥca prasādan). yāḥ asya vṛddhīṇāṃ sthitayaḥ (kila yāś Candrasya) teṣāṃ avṛddhīṇāṃ sthitayaḥ (ye avākhtarīṇāṃ pratipāḥ santi yathā Haptoiringa-Vṇanta-Satauesa-Tistaraprabhṛtayaḥ kila sthityā arājāno bhavanti). avṛddhīṇāṃ sthitayo yā asya (kila yāś Candrasya) teṣāṃ vṛddhīṇāṃ sthitayaḥ (ye avākhtarīṇāṃ pratipāḥ santi kila satkāryatayaḥ balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramajda. (asya vicāro Dāmdādena).

4

Persian. *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bakišt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Mah) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas 'u Tištar vaghayrah ya'nī bar āsmān hastand bā be zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī zūrmand bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

4

Gujarati. *kem Mahatāb vadkec ane kem Mahatāb ghaṭec. pandar dan Mahatāb vadhec ane pandar dan Mahatāb ghaṭec. jevare Mahatābni varadhī thāec tevāre tehenāni (iāne avākhtari*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. .When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . ?] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārānī) ghaṭati thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārānī kalab che). jēvāre Mahatab ghaṭato jāec tevāre tehenānā (iāne avākhtari šetārānī) varadhā thāec. e Hormajd taharo Mahatab ša thakā vadhec ane ghaṭec. (eheno javāb Dāmdad Našakmā che).

5

Avesta. *Mānhəm Gao.čīdrəm ašavanəm ašahe ratūm yaza-
maide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm.
raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm.
hištənti Aməša Spənta x^oarəno dārayeinti. hištənti Aməša Spənta
x^oarəno baxšənti zəm paiti Ahura.δātəm.*

5

Pahlavi. *Māh i¹ gōspand² tōxmak³ ahrav i⁴ ahrākih rat
izam⁵. zak⁶ Māh pavan madam⁷ vēnišnīh⁸ zak⁹ Māh pavan
madam¹⁰ patīrišnīh.¹¹ rōšnīh¹² i¹³ Māh pavan¹⁴ apar¹⁵ vēnišnīh
rōšnīh¹⁶ i¹⁷ Māh¹⁸ pavan apar¹⁹ patīrišnīh.²⁰ yekavīmūd²¹ Ama-
hraspandān²² gadā²³ yaxsenund.²⁴ yekavīmūd²⁵ Amahraspandān²⁶
gadā²⁷ xelkūd²⁸ pavan zamīk²⁹ madam³⁰ Ōhrmazd dāt (bən
zak³¹ zamān³² amat³³ nōk yekvūnet).*

5

Sanskrit. *Čandram paśubijam puṇyātmakam puṇyagurum
arādhaye. tayā Candrasya upari nirikṣaṇatayā tayā Candrasya
upari pratikarāṇatayā dīptimataḥ Candrasya upari nirikṣaṇa-
tayā dīptimataḥ Candrasya upari pratikarāṇatayā. tiṣṭhanti
Amarā Gurutarāḥ śriyaṁ grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtār, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. * Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(*Amišaspintah*) *sriyam varṣanti pṛthivyam upari Ahurmajdadat-tāyam (aṁtas tasmin samaye yadā navanavataro bhavati).*

5

Persian. *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bala binad u vaqti kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqti kih rošan Māh qabūl kunad bašand Amšāsfandān u nūr girand bašand Amšāsfundān u nūr baxšand bar jahān Hormazd paida kardah (ān zamān kih nū u nūtar bēd).*

5

Gujarati. *Mahatab goṣpand tokhmī aṣo aṣoie karī bujorag che teheṇe ārādhū. jevāre Māhatabnū uparṭhī jovū thāec jevāre Māhatabnū uparṭhī kabul karvū thāec jevāre rošan Candarmāhnū uparṭhī jovū thāec ane rošan Candarmāhnū uparṭhī kabul karvū thāec tevāre Amšāspando ūbhā rahine (Māhatabnā) nurne śanghrec ane Amšāspando ūbhā rahi te nurne Hormajdni peda kidheli jamīn upar bakhśec.*

6

Avesta. *aaṭ yaṭ Mānhəm raoxšne tāpayeiti mišti urvaranəm žairi.gaonanəm zaramažm paiti zəməda uzuxšyeiti. antərə-mānhāšča pərənō.mānhāšča višaptadvāšča. antərə.mānhəm ašavanəm ašahe ratūm yazamaide. pərənō.mānhəm ašavanəm ašahe ratūm yazamaide. višaptadvəm ašavanəm ašahe ratūm yazamaide.*

6

Pahlavi. *adīn amat¹ Māh rōšn tāpēt mešak urvar zarēn² (aēy tar³) (mavan⁴) pavan zarmay pavan⁵ madam⁶ zamāk lālā vaxšend⁷. pavan⁸ andarmah u⁹ purmah u¹⁰ Višaptas¹¹. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

5

Persian. I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

5

Gujarati. I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

Avesta. When the Moon warms with its light, then the golden-colored plants always¹ grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

6

Pahlavi. At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishaptatha.

*māh i¹² ahrav¹³ ahrākīh rat izam¹⁴ (pañcak¹⁵ i¹⁶ fratum¹⁷ šapīr).
 purmāh¹⁸ ahrav¹⁹ ahrākīh²⁰ rat izam²¹ (pañcak²² i²³ ditīkar²⁴
 šapīr²⁵). Viśaptas²⁶ i²⁷ ahrav²⁸ ahrākīh rat izam²⁹ (pañcak³⁰ i³¹
 sitīkar³² šapīr³³).*

6

Sanskrit. *tato yat Candrah diptimān tapate sadāiva vanas-
 patayo hāritavarṇaḥ (kila sādratara) vasantamāse upari pṛthivyām
 unmilanti. antarācandro vā (pañcakasya yāḥ prathamasya
 uttamasya) sampūrṇacandro vā (pañcakasya dvitīyasya utta-
 masya) Viśaptatho vā (pañcakasya yah tṛtīyasya uttamasya).
 antarācandram punyātmakam puṇyagurum ārādhaye. sampūrṇa-
 candram punyātmakam puṇyagurum ārādhaye. Viśaptatham
 punyātmakam puṇyagurum ārādhaye.*

6

Persian. *ān zamān kih Māh rošan tābad hamāšah dār u daraxt
 sabz rang bah zamān bahār bar zamān tābad. andarmāh (kih pañj
 rūz auwal bihtar) u purmāh (kih pañj rūz dīgar bihtar) u Viśaptahtah
 Māh (pañj rūz sadīgar bihtar). andarmāh kirfahgar kirfah
 buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg
 rā buzurg dāram. Viśaptahtah kirfah ravān kirfah buzurg rā
 buzurg dāram.*

6

Gujarati. *ane jēvare rošan Mahātāb (khub) rošnā apēc tevāre
 tamām jāhād hamēse sabaj rāngnā (iāne lūlā rehec). ane bahārni
 rutmā andarmāhā (te sud 1 thī te sud 5 laginā Candarmāhāne
 keheche) ane purmāhā (te sud 6 thī sud 10 laginā Candarmāhāne
 keheche) ane Viśapetatha Māhā (te sud 11 thī te sud 15 laginā
 Candarmāhāne keheche) thī jamān upar (jāhādni) varadhī thāec.
 e jehevo andarmāhā aśo aśoie kari bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmahā aśo aśoie kari bujarag che tehene ārādhū ane Viśapatatha (Maha) aśo aśoie kari bujarag che tehene ārādhū.

7

Avesta. *yazāi Mānḥam Gao.čidṛm baγm raēvantəm x'arə-nanuhantəm afnanuhantəm tafnanuhantəm varəčanuhantəm xštā-vantəm ištavantəm yaxštavantəm saokavantəm zairimyāvantəm vohvāvantəm baγm baēšazəm.*

7

Pahlavi. *yezbeṣunam¹ Māh i² gōspand³ tōxmāk⁴ baγ i⁵ rāyōmand i⁶ gadōmand i⁷ awrōmand (aēγ⁸ amat⁹ awr¹⁰ meḍam¹¹ yātūnēt¹² pavan rās i¹³ valō) i¹⁴ 'āpišnōmand¹⁵ (aēγ¹⁶ garmāk¹⁷) varčōmand¹⁸ (aēγ¹⁹ dānāk²⁰) i²¹ xštāōmand²² ištōmand²³ (aēγ²⁴ bar i²⁵ gōspandān²⁶ yehabūnēt) i²⁷ ničōdišnōmand²⁸ (kār²⁹ i³⁰ denā³¹) sūtōmand (aēγ bar i³² maya³³ urvar³⁴ yehabūnēt³⁵) sabžōmand³⁶ (aēγ³⁷ sabž³⁸ vabidūndak³⁹ zamīk⁴⁰ aēγ⁴¹ zamīk⁴² tar⁴³ yaxsenunēt⁴⁴) vēh⁴⁵ āpātīh⁴⁶ dātār i⁴⁷ baγ i⁴⁸ bēša-zēnītār⁴⁹ (hamāk⁵⁰ āpātīh i⁵¹ šapīr γal⁵² yehabūnēt⁵³).*

7

Sanskrit. *ārādhaye Candram paśubijam vibhaktāram sud-dkimantam śrīmantam abhravantam (kila abhrāṇi āyānti prabhāvena asya) tāpavantam (kila uṣmaguṇayuktam) kriyāvantam (jñānitaram ityarthah) lakṣmīvantam lakṣmīvantam (kila ṛddheḥ paśūnām dātāram) vicāravantam (kāryanyāyānām) lābhavantam (kila phalapākasya jalavanaspatīnām dātāram) haritavarṇavan-tam (kila pṛthivīm sārdratarāṇi karoti) uttamasaṃṛddhimantam vibhaktāram ārogyatākāram.*

7

Persian. *buzurg dāram Māh gāsfand tuxm baxšandah rayomand xurahmana ra abrmand (ya'ni abr ayand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,¹ possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,² the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver, of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'ni *garm xāšiat*) *tadabbar* (ya'ni *dānatār in m'anī*)
nūr dārandah xizānadār (ya'ni *nūr gūsfandan rā dahandah*)
andēša nek dārandah (kār u 'adl) *sūdmand* (ya'ni *pār puxtan rā*
u āb dahandah daraxtān) *sabz rang* (ya'ni *jahān sar sabz kunad*)
nek ganj dārandah u ham baxšandah tandurustī dahandah.

7

Gujarati. *ane Mahatab gošpand tokhmā bakhšešno karnār*
(rojina) hišano āpnār ane khāleš ane nurmand ane vādalmānd (te
Māhābokhtārno ēlkāb che ane em kehche je tamām vādāl je āvec
ane jāec te Māhābokhtārni madadgārithī che) tathā tābešmand
(iāne garam) ane dānā ane jebāi bharelo lakhašmīno šāheb ane
nek andešāno karnār (inšafnā *kāmmā*) *ane fāedemand* (jamīnne)
lāk rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarustīno
āpnār che tene āradhū.

8

Avesta.

ahē raya x'arənanəhača

təm yazāi surunvata Yasna

Mānhəm Gao.čīdrəm zaodrəbyō.

Mānhəm Gao.čīdrəm ašavanəm ašahe ratəm yazamaide

Haomayō gava . . .

arš.uxdaēibyasča vərəžibyo.

yeiəhe hātəm . . . tāsčā tāščā yazamaide.

8

Pahlavi. *pavan zak¹ i² valā³ rāy u⁴ gadā i⁵ Māh⁶ (amat-*
am⁷ rāy u gadā i⁸ Mah⁹ ayāwār yehvūnāt¹⁰). valā yesbe-
xūnam¹¹ pavan zak i¹² nigōšišnōmand¹³ Yazišn¹⁴ pavan¹⁵ Den¹⁶
Dastabar¹⁷ hāh i¹⁸ gōspand tōxmak. pavan zōhr¹⁹ Mah²⁰ i²¹

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand toxmak²³ i²³ ahrav i²⁴ ahrākīh²⁵ rat yezbexānam²⁶
pavan Hoṃ bisryā . . . zak-č rāst gōwišn. mavan min aītān
. . . hanjamanākan sakarān u vakadān izam (Amahraspandān).*

8

Sanskrit. *asya suddhaya śriyā ca enam ārādhaye śrūyamāna-
ijisnyā Candram paśubijam (suddhaya śriyā ca Candrasahāyinyā
śrūyamānaijisnyā gurumukhena). prāṇāis Candram paśubijam
punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .
satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyaḥ . . . samavāyikan
tān [tānsca] tāśca ārādhaye. (kila narastrīakṛtīn Amīśāspintān).*

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah
Yazišn (bah dahān Dasturān). bah sūr Māh gūsfand tuxm kirfah
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv
. . . bah rāst guftār guftan. kih az hastān . . . anjuman
narān u nēriān rā buzurg dāram (ya'ni nar šūrat u nāri šūrathā
Amšāsfandān). **

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

Avesta. *yasnəmča . . . āfrīnāmi Mānhahe Gao.čīdrahe Gēuščā
aēvō.datayā gēuščā pouru.sarədayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yasišn . . . afrīnam Mah¹ i² gōspand tōxmak
Tōra³ mēnūk⁴ i⁵ ēvakdat⁶ gōspand pur sartak.*

9

Sanskrit. *ijisāmca . . . āśirvādayami Candraya paśubijaya
Gave ca Aśvātāya paśubhyaśca sampūrṇajātibhyaḥ.*

9

Persian. *du'a'i yazišn . . . Mah gūsfand tuxm rā u Gāvvyodād
rā u gūsfand tamān sardah rā.*

9

Gujarati. *ijaśne . . . dovā karū Mahatab gośpand tokhmanē
ane Gaviyodadne ane tamām jātnā gośpandoṇe.*

10

Avesta.

*dasta aməm vərəθrafnēmā
dasta gēuš x'ādrō.nahīm
dasta narəm pourutātəm
stāhyanəm vyāxananəm
vanatəm avanəmnanəm
hadra.vanatəm hamərəðē
hadra.vanatəm duš.mainyuš
stē rapatəm čidra.avanəhəm.*

10

Pahlavi. *af-amān¹ yehabūnēt² amāvandih³ u pērōžkarīh⁴.
af-amān yehabūnēt⁵ 'bisryā u⁶ x'atsurīh (aēy mān⁷ lāmā⁸ bāt
af-amān min⁹ mandavam i¹⁰ nafšō yekvūnāt¹¹). af-amān yeha-
būnēt¹² zaķ¹³ i¹⁴ gabraēn pur rawišnīh¹⁵. (frazand¹⁶) i¹⁷ kabed
stāyītār (aēy ēšan nēwak xavītūnēt stāyītān¹⁸). hanjamanīk¹⁹
(aēy²⁰ hanjaman²¹ nēwak xavītūnēt²² kartan²³) vānītār²⁴ ēšan²⁵
avānītār²⁶ aēš²⁷ valō²⁸ pavan hakanīn vānītār²⁹ dušmanān³⁰*

9

Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species. •

10

Avesta. Give strength and victory.
 Give a satisfactory supply¹ of cattle.
 Give a multitude of men,
 Steadfast, belonging to the assembly,
 Vanquishing, not vanquished,
 Vanquishing adversaries at one stroke,
 Vanquishing enemies at one stroke,
 Of manifest² help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(do³¹ do³² amat³³ pavan 1 bār yehamtund³³ aš stūb³⁴ tuvān yehvūnd³⁵ kartan) pavan³⁶ hakanin vānitar³⁷ dušmanān (ae anēr³⁸ aūt³⁹ mavan handčand⁴⁰ yemalelūnēt⁴¹). amat⁴² yehamtūnēt o ayāwarīh i⁴³ ēšān aš pētākēnēt rāmišn⁴⁴ (aēy-aš⁴⁵ pavan jivāk rāmišn i⁴⁶ min zak mandavam⁴⁷ barā nikizēt⁴⁸).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. *mārā dehad himmat u firūzi u marā dehad gāv u an cih nān (ya'nī marā x^eēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nek basitāyad u anjuman xūb kardan dānad) u dušmanān sadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x^eēš šikanā) šikanandah dušmanān u hamistārān u bah yakbārāgi šikanandah dušmanān. kih barasand bah yāri kih ēšān rā paidā bakunad rāmišnī (baham-anjā rāmišnī az ēšān barasad).*

10

Gujarati. (*e Māhābokhtār*) mahane āp hemat ane fatehemandī ane mahane āp māhārī halāl mehenatthī (pedā kīdhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tārīfne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (ašo lokone) ane ekbārāgi tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekonī) maḡlade pohocnār ane (nekone) jāher rāmašnī pedā karnār (ehevā farjando mahne āp).

11

Avesta.

Yazata pouru.x^earənanəha

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him⁹), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. Unto me may it give *strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

10

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

11

Avesta. Ye Angels full of glory!

*Yazata pouru.bažsaza
 čidra vō buyarəš masanā
 čidra vō zavanō.savō
 čidrəm bōiṭ yāžəmčiṭ xʳarənō
 yazəmnāi apō dāyata.*

II

Pahlavi. *Yazat pur gadō Yazat¹ pur bəšazēnitarīh² pētākīh³
 i⁴ lakūm yehvūnāt⁵ (aēy lakūm-č⁶ pētaktar⁷ yehvūnēt⁸). pavan⁹
 pētākīh¹⁰ lakūm pavan¹¹ karitūnišn¹² sutimand¹³ (amat¹⁴ denō
 mandavam etōn vabidūnyēn.¹⁵) pavan pētākīh yehvūnēt¹⁶ lakūm¹⁷.
 gadō¹⁸ mayā¹⁹ yehabūnēt. an²⁰ gadō rā yezbexūnam (aēy²¹)
 mayā i²² Daitīk²³.*

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Izad pur xurah u Izad pur tandurusti marā paidā
 bāšand (ya'ni az har kaš marā paidātar bāšand barāy murād
 barasand) u an kih sudmand hastand. (in ham edūn bakunand) kih
 marā gāhir bāšad u šumā xurah hamišah badahād. u an xurah
 rā buzurg dāram man kih ab Daiti.*

II

Gujarati. *ʿane Ijad nur bharelo tathā Ijad ghaṇī tandaroštino
 āpnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te
 mahane) morādne vāšte jāher thāo (ane e cīj e raveše karo) je
 mahane tamārū bujarag nur jāher thāe. te Ābedaitinā nurne
 ārādhū (Ābedaiti te eḷ nadīnē nām che ke te nadī Irāngavej
 šehernī najdik vḷheti che).*

Ye Angels full of healing!
 Manifest be your greatness,
 Manifest be those of you who help when invoked.
 Ye waters give indeed just your own
 Manifest glory unto the worshipper.

II

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.] ,

II

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

II

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abēdaiti (Abēdaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. Hormazd i Xʷadāe i awazūnī gurz xʷarahe awazāyāt. Āvą Arduisūr Bānū bē rasāt. ǝž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān. Āpān Arduisūr Bānāk² pavan³ (ayāwārih i⁴ lenō) barā⁵ yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

O

Persian. *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnī dar afzāyišn bād u Ābān Arduisūr Bānū bah yāri barasad. az tamām gunāh . . . bah patit hastam.*

Gujarati. *(saru karūc) Iajdā dānā Śaheb pote potānī mele pedā thāelo varadhāno karnār che tenā nāme karī. bulandī ane nur Āvā Arduisūr Bānunū jiādā tīao (ane te māhārī madade pohoco). hū tamām gunāhīhā . . . tobā karī pācho farū cheū.*

Avesta. *apəm vanukinəm Mazda.đatanəm. Arəduyā apō Anahitayā āsaonyā. vīspanəmča apəm Mazda.đatanəm. vī-*

4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardvisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardvisur come (for our help)! Of all sins . . . I am penitent.

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardvisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardvisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

I.

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,¹ the righteous. Unto all waters created

panəmēa urvaranəm Mazda.dātanəm. xšnaoθra . . . frasastayaēča. Yada Ahu vairyo . . . vidvā mraotu.

Pahlavi. *mayā i¹ šapir Ōhrmazd² dāt. Ardvīsūr³ mayā⁴ i⁵ Anast ahrav⁶. u⁷ harvisp⁸ mayā i⁹ Ōhrmazd dāt (ēvakartakih¹⁰). u¹¹ harvisp¹² urvar¹³ Ōhrmazd dāt¹⁴. pavan šnāyēnūtārīh . . . frač afīnakānīh. čīgōn Ahu kāmāk . . . dānišnīk yemalelūnam.*

I

Persian. *āb veh Mazd dād rā kih Ardvīsūr āb xāliš ašōr rā. u tamām āb Hormazd paidā kardah. u tamām āb kih dar darastān ast urā xušnūd kunam . . . āškār kunam. cun murād Xudai . . . bah bulandī marā bagūi.*

Gujarati. *pāñi behetar Hormajdnū pedā kidhelū Arduisurnū pāñi ghañū khālēś ane pāk che tehene ane Hormajdnā pedā kidhelā tamām pāñine ane Hormajdnā pedā kidhelā tamām urvaronebhī khuśāl karvāne vāste . . . mašhur karū. je miśale Hormajdnī . . . e raveše khabar kahūc.*

Avesta. *mraoθ Ahuro Mazdā Spitamāi Zaradūštrai. yazaeša me him Spitama Zaradūštra yəm Arədvīm Sūrəm Anāhitəm*

*pərəθū.frākəm baēšazyəm
və.dazvəm Ahuro.īkəēšəm
yesnyəm anuhe astavaite
vahmyəm anuhe astavaite
ādū.frādanəm ašaonīm
vqndwō.frādanəm ašaonīm
gəθō.frādanəm ašaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

I

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

I

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

I

Gujarati. I announce . . . for propitiating Ardisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,¹ O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šaztō.frādanqm ašaonim
daiñhu.frādanqm ašaonim.

2

Pahlavi. *guft-aš*¹ *Ōhrmazd*² *val Spitāmān*³ *Zaratušt*⁴. *yez-*
*bexūnih*⁵ *li*⁶ (*berat*⁷ *ta*⁸) *ae*⁹ *Spitāmān*¹⁰ *Zaratušt*¹¹. (*yez-*
*bexūn*¹²) *mayā*¹³ *i*¹⁴ *Ardvīsūr*¹⁵ *Anast havēt*¹⁶ (*Anastihš*¹⁷ *hanā*¹⁸
*aēy pavqn*¹⁹ *anastih*²⁰ *zak*²¹ *jīvāk*²² *Starpāyak*²³ *yekavīmūnēt*²⁴)
*pur frāč*²⁵ *raftār* (*aēy*²⁶ *kola jīvāk bēn*²⁷ *vazlūnēt*²⁸) *i*²⁹ *bēšazē-*
nītār (*aēy*³⁰ *mandavam*³¹ *yal*³² *bēščzēnēt*³³) *u*³⁴ *yūt Šeda*³⁵
*(aēy-aš Šeda*³⁶ *levat*³⁷ *lūt)* *Ōhrmazd Dātistān*³⁷ (*aēy-aš Dēnā*³⁸
*zak i*³⁹ *Ōhrmazd*) *i*⁴⁰ *yazišnōmand* *ō*⁴¹ *ax'an*⁴² *i*⁴³ *astōmand*⁴⁴
*(aēy*⁴⁵ *mandavam i*⁴⁶ *yehabūnēt)* *i*⁴⁷ *nyāyišnōmand*⁴⁸ *ō*⁴⁹ *ax'an*⁵⁰
*i*⁵¹ *astōmand*⁵² (*aēy*⁵³ *yātakgōwih*⁵⁴ *vabidūnd*⁵⁵) *i*⁵⁶ *jān frāx'enī-*
*tār*⁵⁷ *ahrav (min*⁵⁸ *x'āstak*⁵⁹) *i*⁶⁰ *ramak frāx'enītār*⁶¹ *ahrav*⁶²
*(inšūta*⁶³) *i*⁶⁴ *gēhān frāx'enītār*⁶⁵ *ahrav*⁶⁶ (*gōspand*⁶⁷) *x'āstak*⁶⁸
*frāx'enītār*⁶⁹ *ahrav x'āstak*⁷⁰ (*huzuštān*⁷¹) *i*⁷² *matā frāx'enītār*⁷³
*ahrav*⁷⁴ (*pavan*⁷⁵ *ēvakartārih*⁷⁶).

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dārī*
(duxtar) marā ay Spitmān Zartušt kih ab Ardvīsūr wēzah rā kih
bah zāt xūd qāzm (u bah jāi pāk kih Sitarpāy mīmānad) bisyār u
darāz u zūd ravandah (ya'nī har jā bašavad) u tandurustī bax-
šandah (ya'nī har ciz rā tandurust badārad) u az Div judā (ya'nī
b-u hic Div nīst) u Dād Hormazd dārandah (ya'nī Dād u canānci
Dād Hormazd) sazāvār buzurg dāštan andar jahān (ya'nī cizi
dādan) u sazāvār namāz burdan andar jahān (ya'nī jādangōi Dīn
kardan) jān darāzi baxšandah ašōān u ganj gūsfand afzāyandah
ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-
dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakbaragih).

Wealth-increasing, the righteous,
Country-increasing, the righteous.

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahāū Jartošt Aspantamānne ke e Špetmān Jartošt te je mārī Arduisur khālēš ane ghañī šetāb āgal cālñār tandaruštīñī āpnār Devthī judī ane Hormajdno (iāne māhāro) Inšāf ane Hokam rākhnārī che ane jehānmā ijašne karvāne lāek ane e jehānmā nīdēs karvāne⁶ lāek che tehenī iāne Arduisurnī āradhanā kar ke e jivñī varadhñī karnār ašo ane ādamīnā ŗolāñī varadhñī karpār ašo ane jehānnī varadhñī karnār ašo ane khajāno (ane gošpand) ne jiāde karnār ašo ane šehernī varadhī karnār ašo che.*

3

Avesta. *yā vīspanq̄m aršnq̄m xšudrā yaq̄ždadaiti
yā vīspanq̄m hāirišinq̄m
zq̄dāi garrown̄ yaq̄ždadaiti
yā vīspā hāirišīš huzāmīto dadāiti
yā vīspanq̄m hāirišinq̄m
dāitīm radwīm paēma ava.baraiti.*

3

Pahlavī. *mavan harvisp¹ gušnān zak² i³ šusr⁴ yōždāsrih⁵
yehabūnēt⁶ (aēy⁷ amat⁷ dakyā⁸ u⁹ xūp u¹⁰ lā levatō xōn¹¹ u¹² rīm
barā yātūnēt¹³ pavan rās¹⁴ i¹⁵ valō¹⁶). mavan¹⁷ harvisp¹⁸ vakadān¹⁹
pavan zerxūnišnīh²⁰ o²¹ gawr²² yōždāsrih²³ yehabūnēt²⁴ (aēy²⁵ amat²⁵
bār²⁶ i²⁷ tanid āpustan yehvūnēt pavan rās i²⁸ Arduisūr²⁹). mavan
harvisp³⁰ vakadān pavan zāyišn³¹ huzerxūnišnīh³² yehabūnēt³³
(aēy³⁴ amat³⁵ frārōn³⁶ u³⁷ xūp barā yātūnēt pavan³⁸ rās i³⁹ valō.
hamā⁴⁰ vakadān rā gās frazand zerxūnišnīh min āsāñih u beša-
zišnīh zerxūnišnīh xelkūnēt u 2 frazand u 3 frazand evakartakih
levatō ham barā yātūnēt pavan ayāwārīh i Arduisūr⁴¹). mavan
o⁴² harvisp⁴³ vakadān zak i⁴⁴ dātiha (čand⁴⁵ āpāyēt) frārōn (aēy⁴⁶
basīm) pēm madam yedrūnyēn.⁴⁷ (zak⁴⁸ aiš mavan nišō levatō
šoi nafsō min pēmān yehvūnd zak nišōān rā handčand pēm āpāyēt
vad čand frārōn basīm barā yātūnēt).*

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.

Who purifies the wombs of

All females for bearing.

Who makes all females have easy childbirth.

Who bestows upon all females

Right [and] timely milk.

3

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī digar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādani badehad (kih nek u xūf farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nek (ya'nī) šir xūš baxšad.*

3

Gujarati. *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpec (ke bijivār te farjand janec te ehenī madatīhī). ane je tamām oratone nek janvū bakhšec (iāne farjand janṭī vakhat āsānī bakhšec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

4

Avesta

*masitqm durāt frasrūtqm
yā asti avavaiti masō
yaḍa vīspā imā apō
yā zēmā paiti fratačainti
yā amavaiti fratačaiti
Hukairyaṭ hača barəzanhaṭ
aoi Zrayō Vouru.kašəm.*

4

Pahlavi. *mas¹ zak (i² Ardvīsūr³) i⁴ dur⁵ frač namik (aēγ-aš⁶ šēm⁷ dur⁸ jīwak⁹ vazlānt¹⁰ yekavīmānēt aēγ¹¹ šēm i valō bēn kolā šātr u kolā vilāyat u bēn hamā gehān čīgōn Ardvīsūr¹² frač aiš lūt) mavan aīl (aēγ-aš¹³) zak¹⁴ hand¹⁵ masih¹⁶ čand¹⁷ valōšān harvisp¹⁸ mayā mavan pavan¹⁹ zamik madam²⁰ frač tačēnd²¹ havōt²² (Ardvīsūr²³ mayā min apārik²⁴ mayā²⁵*

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardivisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta. The great, far-famed,
Who is as much in greatness
As all these waters
That run along on this earth.
Who, the strong one, flows forth
From the height Hukairya
To the Sea Vourukasha.

4

Pahlavi. The great (Ardivisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardivisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardivisur are greater than all other waters, except

*mas²⁶ ait²⁷ yuit min Arwand u²⁸ Arwand²⁹ levatā³⁰ Ardvīsūr³¹
u³² Ardvīsūr³³ levatā Arwand ham³⁴ lā³⁵ vaxdūnt yekavīmūnēt)
mavan pavan amāvandih³⁶ frač tačēt³⁷ min Hukar³⁸ i³⁹ buland
madam⁴⁰ zak⁴¹ i⁴² Zray i⁴³ Frax⁴⁴ kart⁴⁴.*

4

Persian. *mihtar ān (Ardvīsūr) kih dur ravad u bakunad nām
(ya'ni nām u bah jāi dur šudah ast) kih hast (ya'ni urā) candān
mihtari candān kih urā bar zamīn har jā kih raftah bāšad (ya'ni
Ardvīsūr mihtar az tamām āb judā az Arang cih kih Arang ba
Ardvīsūr yak jā nist ān az Ardvīsūr judā ast) kih bah himmat
xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah
Zarahparānkard.*

4

Gujarati. *ane bujorag (Arduīsūr) dur lāgi ghanī nāmdār ane
je bijā tamām pānī je e jamīn āpar bulandīthī cālēā che te kartāne
(Arduīsūr) moṭī bujorag che je Hukare (nāmna pāhādni) bulandī-
thī Jareheravakaś Darīāmā hemate karī āgal cālec.*

5

Avesta.

*yaozənti vīspe karəno
Zrayā Vouru.kašaya
a vīspō maiḍyō yaozaiti
yaṭ hiš aoi fratačaiti
yaṭ hiš aoi fražgaraiti
Arədvī Sara Anahita.
yeiše hazənrəm vairyanəm
hazənrəm apa.γžəranəm
kasčiṭča aēšəm vairyanəm
kasčiṭča aēšəm apa.γžəranəm
čədvərə.satəm ayaərə.baranəm
hvaspāi nairə barəmnāi.*

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Araṅg, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
 Are in commotion,
 The whole middle is bubbling up
 When she flows forth unto them,
 When she streams forth unto them,
 Aredvi Sura Anahita.
 To whom belong a thousand lakes,
 To whom a thousand outlets;
 Anyone of these lakes
 And any of these outlets
 [Is] a forty days' ride
 For a man mounted on a good horse.

5

Pahlavi. *mavan ayozēt¹ harvisp kanārak i² Zray i³ Frax⁴ kart⁴ (aēy barā kōfēnēt⁵) o⁶ harvisp⁷ an⁸ mīyān⁹ ayōzēt¹⁰ (aēy¹¹ barā rečēt¹²) mavan¹³ o¹⁴ valōšān madam¹⁵ frāč tačēt¹⁶ (pavan evakartakih) mavan¹⁷ o¹⁸ valōšān madam frāč rečēt (pavan evakartakih) Ardvīsūr¹⁹ Anast²⁰. mavan bēn zak 1000 var 1000²¹ apxāhak²² (var zak²³ mavan-aš min²⁴ xān²⁵ apxāhak²⁶ zak²⁷ maṣvan-aš²⁸ bēn²⁹ laxvār yekavīmūnēt bēn zak Ardvīsūr³⁰ aūt³¹ mavan³² zak³³ Zray³⁴ yemalelūnēt³⁵ aēy³⁶ denō Ardvīsūr³⁷ rā 1000 var aūt u kolā evak evak var 1000—1000 apxāhak aūt. min zak 1000 apxāhak mayā rečēt u tačēt. zak mayā bēn Vahišt yekavīmūnēt. min zak mayā aēy apxāhak mayā harvisp gēhān madam tačēt). katārčāe³⁸ min³⁹ valōšān varān⁴⁰ katārčāe⁴¹ min⁴² valōšān apxāhakān⁴³ (aēy⁴⁴ dōi⁴⁵) pavan⁴⁶ 40 yūm yedrūnišn mavan⁴⁷ zak⁴⁸ hvasp gabrā⁴⁹ yedrūnišn⁵⁰ min⁵¹ kōstak⁵² (tāt⁵³ mavan min hamāk⁵⁴ kōstak⁵⁵ yemalelūnēt⁵⁶).*

5

Persian. *bapayvand u bah tamām kinārah Zarahparānkard (ya'nī bakubad) u an tamām ab rā bapayvand kih an bar ešān zyādahravad bah judāi kih ham bar ešān zyādahravad bah hamrāhi Ardvīsūr wēšāh. kih andar yak hazār nāv xānhā u darmiyān hazār nāv dānhā andar an jā bāz istad (ya'nī dar an jā Ardvīsūr hast kih Darmiyān Zarahparānkard guyaud). harkudām az an tah xānhā u harkudām az an nāv dānhā bah cihal rūz barad savār bar asp tēz raftār savār šudah bah yak sū (u ham mīguyand kih bah har cāhār sūh baravad).*

5

Gujarati. *ane je tamām Jarehevarkaš Dariāne kināre farī valec ane tamām (dariā) ne dar-meān jāi pohocēc ke te Ardvīsūr khaleš bijā (tamām pānī) ūpar jīāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tāthā hajare morīone dar-meān ghanī buland vehēc. te gofāo madheno ekako gofo ane te morīo madhenī ekakī morī (chevī morī che) je khub ghoḍāno savār (tehenī andar ceāre taraf ghoḍo doḍāveo jāe) te dan ceālīše pelī taraf pohocī sake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardivisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardivisur; there is some one who says, in the Sea; that is, that Ardivisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardivisur. She merges into a thousand underground channels and a thousand canals (that is, Ardivisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardivisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta. *aiñhāšca mē aēvanhā apō
apa.γžārō vījasaiti*

vispāiš aoi karšvaṇ yaīš hapta. aiñhāšca mē aēvanhā apō

*hamaḍa ava.baraiti
hāminəmča zayanəmča.
hā mē apō yaoždadāiti*

hā aršnəm xšudrā hā xšadriṇəm garəwa hā xšadriṇəm paēma.

6

Pahlavi. *ān¹ li ēvak min āpān² mavan āpxāhak³ barā⁴ ye-
hamtūnēt⁵ pavan (xavītiḥ aēγ⁶ tarīḥ) madam⁷ ō harvisp⁸ haft
kišvar.⁹ zak i¹⁰ li ēvak min¹¹ xānān¹² (min¹³ āpxāhān¹⁴) amat¹⁵
ō ham yedrūnyēn (aēγ ēvatum¹⁶ yedrūnyēn¹⁷) pavan hāmīn¹⁸
pavan-č zamastān.¹⁹ ān²⁰ li mayā²¹ yōždāsriṇēt²² (aēγ dakya²³
yaxsenunēt²⁴) zak²⁵ i²⁶ gušnān²⁷ šusr²⁸ ān²⁹ vakadān³⁰ gawr³¹
zak³² i³³ vakadān³⁴ pēm.³⁵*

6

Persian. *ān kih yak az āb man ast az nāvānāhā barasad
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān
āb marā pāk (ya'nī xāliš bakunad) ān manī javānān rā u ham
ān zahdāh rā.*

6

Gujarati. *ve morīo madhenī ek morīnū māhārū paṇī tamām je
hafta kešvar jamīn mā (tari tājagīne vāste) pohocec ane te nālāvo
madhenu ek nālānū māhārū pāṇī tāhādmā tathā hunālāmā (ekhlū
potānī jāte) cālīū jāec. ane te māhārū pāṇī te je jovānonī mānī
(iāne dhāt che) tehene tathā te jī oratonā kamāl che tene tathā te je
oratonū dudh che tene pāk rākhec.*

7

Avesta. *yam azəm yō Ahurō Muzdā hizvārēna uzbaire fradaḍai
nmānaheča vīsaheča zantōušča dainhēušča.*

6

Avesta. And the outflow of this
One water of mine penetrates
unto all the seven zones. And [the outflow] of this one water
of mine

Flows continuously
Both summer and winter.
She purifies my waters,
she [purifies] the seed of males, the wombs of females, the milk
of females.

6

Pahlavi. That one of my waters of the outlets comes forth
(with greenness, that is, freshness) over all the seven regions.
That one of my canals (and that one of my outlets) flow equally
(that is, flow most singly) during summer as well as during
winter. That water of mine purifies (that is, keeps pure) the
seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven
regions. And that one water of mine flows equally (flows boldly)
in summer and in winter. And that water of mine purifies (that
is, cleanses) the seed of the youths as well as the wombs of
women.

6

Gujarati. The waters of one of those of my ditches, reach all
the seven regions (for giving freshness and health); and the
waters of one of those of my channels keep flowing (singly of its
own accord) both in winter and in summer. And those my
waters purify the seed (that is, semen) of youths, and the wombs
of women, and the milk of women.

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

Pahlavi. *li¹ mavan Ōhrmazd havōm an² (li Ardvīsūr³) rā⁴ bulandtar⁵ jivāk⁶ li⁷ burtam⁸ frādahišnīh⁹ denō¹⁰ mān u¹¹ (frādahišnīh) zak¹² i¹³ vis¹⁴ (pavan frādahišnīh¹⁵) zak¹⁶ i¹⁷ sand (pavan¹⁸ frādahišnīh) zak¹⁹ i²⁰ mata.*

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az dih.*

7

Gujarati. *ke¹ hū je Hormazd cheu te me gharnā tathā mohlām tathā gāmnī tathā sehernī varadhīnī karnār (Arduisūr Bānū) che tehene bulandīthā bulandī apic.*

8

Avesta. *yā ahmāt Staota Yasnya srāvayeni Ahunəmča Vairīm srāvayeni Ašəmča Vahištəm husravāni apasča varuhīs yaoždadāne hadra ana Gādwya vača 'Garō nmāne Ahurō Mazdā jasaṭ paoiryō' dadat ahmāt taṭ avat āyaptəm.*

8

Pahlavi. *stāyišn¹ōmand an² (li Ardvīsūr³) Yazīšn⁴ōmand an⁵ (li Ardvīsūr⁶) u⁷ Ahunvar⁸ sravōmand¹⁰ ān¹¹ (li Ardvīsūr¹²) u¹³ ahrākīh¹⁴ pahlum¹⁵ husrav¹⁶ āwāyišn¹⁷ōmand¹⁸ ān¹⁹ (li²⁰ Ardvīsūr²¹) (u²² mayā i²³ Ardvīsūr²⁴ šapir²⁵) yōždās²⁶ bun²⁷ srav denō Gās-an²⁸ barā²⁹ yezbexund u stāyišn³⁰ vabidūnd³¹ (pētākīh hanā³² havōd aēy³³ min Gāspn³⁴ srax stāyišn³⁵ vabidūnik rā) Garōtmān³⁶ (mān³⁷ i³⁸) Ōhrmazd pavan fratum pētāk kart³⁹ barā yehamtūnēt⁴⁰ κ⁴¹ yehabūnēt⁴² denō rā (zak i⁴³ Ardvīsūr⁴⁴) ētōn⁴⁵ kāmāk ayāftan⁴⁶ (ō⁴⁷ yehamtūnēt⁴⁸ ayāwārīh⁴⁹).*

7

Pahlavi. I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth¹ [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

Gujarati. *ke je tārīf ane Ijaśne karvāne lāek ane Ahunavarnā sakhun padhve kari tārīf karvāne lāek ane buland aśoinā sakhun tathā nek sakhune kari padhvāne lāek che (ane ekbārgī) c Avaštāne sakhune (iāne e Nīazs padhve) kari behetar pānīne je kōi arādhe te marad Hormājdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveše morād ane neāmat (Avā Arduisurthā) hāsel thāe.*

Avesta. *ahe raya x³arənanhača
təm yazdī surunvata Yasna
təm yazdī huyašta Yasna*

*ana buyā zavəno.sāsta. ana buyā huyaštara. Arədvīm Sūrəəm
Anāhitəm ašaonīm zaodrəbyō. Arədvīm Sūrəəm Anāhitəm
ašaonīm ašahe ratūm yazamaide*

*Haomayō gava . . .
arš.uxdažibyasča vərəžibyo.
yehhe hatəm . . . tāsča tāšča yazamaide.*

Pahlavi. *pavan zak i¹ valō² rāy³ u gadō apān⁴ Ardvīsūr⁵
(aēy-am^{5a} rāy u gadō apān Ardvīsūr⁶ ayāwār yehvūnāi⁷). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise, first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardivisur).

9

Avesta.

For her radiance and her glory,

Unto her will I sacrifice with the audible Yasna-sacrifice,

Unto her will I sacrifice with the well-sacrificed Yasna.

Through this mayest thou be commanded when invoked!

Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations.

We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardivisur (that is, may the radiance and glory of

zak i⁸ mǝōšišn⁹ havōd Yazišn¹⁰ (pavan¹¹ Dēn¹² Dastabar) an¹³ (Arđvisūr) rā yezbexūnam an¹⁴ nēwak Yazišn kartan¹⁵ rā¹⁶ (bēn¹⁷ Dar i Mitr). denā¹⁸ yehvūnāt x'āhišn¹⁹ pand²⁰ u²¹ denā yehvūnāt kabed²² Yazišn. yezbexūnam²³ Arđvisūr²⁴ Anast²⁵ rā pavan²⁶ zōhr.²⁷ Arđvisūr²⁸ Anast²⁹ rā³⁰ yezbexūnam pavan Hom bisryā . . . zak-č rāst gōwišn. mavan min ātān . . . hanja-manūkān zakarān u vakadān izam (Amahraspandān).

9

Persian. *bāh nūr u rōšnā u urā buzurg dāram u bah šanīdah Izišn (az zabān Dastūrān). urā buzurg dāram bah ān nek īstah Izišn (dar Dar-i Mihr). īn bād bah x'āhiš mārā pand u īn bād nek Izišn. bah zūr Arđvisūr xališ ašōi ham Arđvisūr xališ rā buzurg dāram bah daraxt Hom bah gāv . . . bāh rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūratā Amšāsfandān).*

9

Gujarati. *tehnī (iānē Avā Arđvisurnī) khālešī ane nure karī (Dinnā Dastunthī) Ijašne sābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve karī tehene ārādhū. e hamone khāheštī šikhvū ane našihat thāo ane e nek Ijašne karve karī Avā Arđvisurne ārādhvū thāo. khāleš ane pāk Arđvisurne jore karī khāleš pāk Arđvisūr ašo ašōie karī bujorag che tehene ārādhū Home karī jivāme karī . . . and rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dādār Hormajdnī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā Fareštāvōnā anjumanne ārādhū.*

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nqm i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd² X^oatā awzūnik³. buzurgih⁴ u rōšnīh Ātaš⁵ Bahrām⁶ Ātr vazurg⁷ rā awzūn⁸ yehvūnāt. min hamāk gunāh . . . pa patit havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ papebhyaḥ . . . paścātāp-tena asmi.*

○

Persian. [The paragraph does not occur in the Persian version.]

○

Gujarati. *‘(saru karūc) Iajdā dānā Śāheb pote potānī mele pedā thāelo vardhūno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhīhī . . . tobā karī pācho farū cheū.*

Avesta. *us moi uzārəšvā Ahurā Ārmaitī trəvəšim dasva Spəništa Mainyu Mazdā vanhuya zavō adā Aša hazō əmavat Vohu Manamhā fsəratəm.*

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. [The paragraph does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

Avesta.

Arise unto me, O Ahura! give vigor through Armaiti,
Strength by the good reward through Thy Holy Spirit, O Mazda!
Mighty power through Asha, supremacy¹ through Vohu Manah.

Pahlavi. *lala¹ li min zak i² (rešitar³ Ahraman⁴) ae⁵ Ōhrmazd hanā⁶ (aēy)-am bōjāe.⁷ af-am bundak mēnišnīh u⁸ tuxšišn⁹ yeha-būndē.¹⁰ awzūnik mēnūk Ōhrmazd Vahuman griftār¹¹ havdāni¹² pavan¹³ zak¹⁴ dahišn (aēy-am¹⁵ pavan tan¹⁶ mähmān¹⁷ yehvūnāt). ahrākīh madam¹⁸ val¹⁹ i²⁰ staxmak²¹ (Ganāk Menūk) amāvand havdāt²² pavan zak i²³ Vahuman sardārīh.²⁴*

I

Sanskrit. *uñcāir mām śodhaya Svāmin (kila pīḍākarat Āhar-manāt suddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adrśyamūrter Mahājñānin Gvahmanasya grhītāro bhavāmaḥ (kila me tanuna abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkārinah Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

I

Persian. *ay Šāhib bah xūb u bah xāliš bakun marā (ya'ni az azār dahandah Ahriman xāliš bakun). pur menišni u tavānāi rā badeh. ay Buzurgtar Menū 'āqil Bahman rā bagīram (ya'ni dar tan mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibi Bahman.*

I

Gujarati. *e Hormajd mahne buland sampuran manasnī (iāne tamām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) thī mahne khalās kar. e bujorag mīno Hormajd hū Behemanno (iāne bhālī manasnīno) pakadnār cheū (te bhālī manasnī mahne āp). ke savāb je jolamgār (Ehereman) āpar ghaṇo hematdār che te bhālī manasnīni sardārīthī che.*

I

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

I

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

I

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

Avesta.

*rafədrāi Vouru.čāšāne dōisi mōi yā Və abifrā
tā Xšādrakya Ahura yā Vanhəuš ašiš Mananho
frō Spəntā Ārmaite Aša daēnā fradaxšaya.*

Pahlavi. *amat¹ rāmišn pavan kāmak² čāšand³ (aēy ēšān
pavan⁴ apāyast⁵ pavan rāmišn⁶ yal⁷ vabidūnd⁸). yehabūnēt⁹
ō¹⁰ li (mizd¹¹ u¹² pātdahišn). mavan-am¹³ pavan¹⁴ zak i¹⁵
lakūm¹⁶ barā¹⁷ pavan¹⁸ patūkīh (aēy-am pavan kār i¹⁹ Dātistān
i²⁰ lakūm²¹ patūkīh²² yehvūnāt²³ af-am²⁴ yehabūnēt²⁵). zak²⁶
pavan xʼatāyīh²⁷ i²⁸ Ōhrmazd u²⁹ mavan³⁰ Vahuman³¹ tarskāe³²
(hāvišt³³ af-am yehabūnēt³⁴). frāč³⁵ Spanlaramat³⁶ aš³⁷ pavan
ahrākīh³⁸ Dēn³⁹ frāč daxšakēn⁴⁰ (aēy-aš⁴¹ pavan⁴² frārōnīh⁴³
pavan⁴⁴ daxšak barā vabidūn⁴⁵).*

2

Sanskrit. *anandam svecchaya āsvādayitrn (kila keṣāmcit
yadṛcchayā anandakarān) dehi mahyam yān yuṣmākam śaktyāḥ
(kila kāryeṣu nyāyeṣu ye yuṣmākam śaktyā santi tān me dehi).
tān svāmītayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān (kila
śiṣyān tān me dehi). prakṛṣṭam pṛthivyām Sampūrṇamanasyām
Punyaena Dinim pracihnaya (kila sadācāritayā Dīnisābhijñānena
kuru).*

2

Persian. *rāmišni bah gauq xūd bacašan (ya'nī harkas rā bah
zauk xūd rāmišni bakun). badeh marā ān cih quat šumā ast
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān
quat ay Šāhib kih ū Bahman ast ummatān (ya'nī šāgirdān marā
badeh) vas andar zamān bandah menišn az kirfah andar Dīn
nišāndār bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest¹ unto me those incomparable things

Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;

Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspadad, unto him through righteousness, (that is, make him upright through revelation).

Sanskrit. Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifestor of Religion on earth through meritorious works.

2

Gujarati. (ane) rāmaśnī morād mujab rākhū cakhadū tebi bhaṭi manasñīni śardārīthī che. ane e Hormajd mahne tāhāri kaṇat āp ane te je bhaṭi manasñīnā (farmānbardār šāgerdo) che te ūpar (mahne) pādśahī ane śardārī āp ane savāb tathā Dinnā kāmā bujorag śampuraṇ manasñīni (māhārī) khaślat kar (iāne māhārī khaślat nek kar).

3

Avesta. aī rātəm Zaratuštrō tanvasčīt x^aahyā uštanəm dadāiti paurvatātəm Mananhasča Vanhəuš Mazdāi šyaodnahyā Ašai yāčā uxdahyāčā sərəaošəm xšaδrəmčā.

3

Pahlavi. etōn¹ pavan² rātīh³ mavan⁴ Zaratuš⁵ havōm tan zak-č⁶ i⁷ nafšā xayā⁸ yehabūnam⁹ pavan pēš¹⁰ rawišnīh (pavan¹¹ pēšpāyīh¹²) val¹³ Vahuman¹⁴ u¹⁵ Ōhrmazd-č¹⁶ pavan¹⁷ kunišn ō¹⁸ Ašavahišt¹⁹ (aēy²⁰ kunišn²¹ zak²² vabidūnam²³ i²⁴ Ašavahišt²⁵ apāyet²⁶) u²⁷ milayā²⁸ nigōšišnīh²⁹ ō³⁰ Xšatravar³¹ (ēvak³² bēn³³ tanid³⁴) milayā³⁵ etōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

3

Sanskrit. evam dakṣiṇayā Jarathuštro 'ham tanośca nijam jīvam dadāmi purahpravṛtṭyā (kila agratayā) Uttamamanase Ahurmajdaya. karmani ca Puṇyāya (kila karma tadeva karomi yat Puṇyaya rocate) yā ca uktīh śrutiḥ [tayā] Saharevarāya rajñe.

3

Persian. edān badaham Zartuš¹t tan u jān x²ēš badaham bah pēšavāi (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence¹ of Vohu Manah unto Mazda,
As also² obedience and power of deed and word unto Asha.

•

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Ašm (ya'v kunīšn edūn bakunam kih Dīn az ān xušnūd bašad) in guftan u šamīdan az Šahrivar padīšah.

3

Gujarati. e Hormajd e raveše hū je Jartost cheu te āgal cal-vāthi mākārā tannī anē^o mākārā jivnī šakhāvat Beheman Amśas-pandne apū (iāne mākārū tan ane jiv fedā karū) ane aśoinā kām karū (Ardībeheštne khuś āve tehvā). je šakhun bolū te ehevā bolū je Šeherevarne šābhlvā lāek (iāne padšahā pašand).

4

Avesta. xšnaoθra Ahurahe Mazdā. namasē tē Ātarš Mazdā Ahurahe huδā mazišta Yazata. fravarāne . . . Ahura. tkaēšo. [Gāh.] Āθrō Ahurahe Mazdā puθra. tava Ātarš puθra Ahurahe Mazdā.

4

Pahlavi. šnāyēnūtārīh¹ i² Ōhrmazd (X^oatāe³). namāz⁴ lak⁵ Ātaš⁶ i⁷ Ōhrmazd (berō⁸) huδāk⁹ mahist Yazat¹⁰. franāmam . . . Ōhrmazd¹¹ Dātistān. [Gāh.] Ātaš¹¹ i¹² Ōhrmazd berō¹³. lak Ātaš¹⁴ berō¹⁵ i¹⁶ Ōhrmazd¹⁷.

4

Sanskrit. satkāraye Svāminam Mahājñāninam (kila sānan-dam karomi). namas te Agne^o Mahājñāninah Svāminah uttama-dāminah mahattarasya Ījdasya. prabravīmi . . . Hormijda-nyāyavatīm. [Gāh.] Agneḥ Svāmino Mahājñāninah putrasya. tava Agneḥ putra Svāmino Mahājñāninah.

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). 'Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā* (ya'ni *bah rāmišn bakunam*). *namāz turā ay Ātaš Hormazd hādahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekīno āpnār bujorag Ijad che te tune nomāj karūc. bujorgūthi padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne' (Ātaš Hormajdno beṭo: ehenī śamaj e je pāk Ātašne e bujarag khetab āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāeśne farjandne thekāne ganeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabīne thekāne che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Ādron Ahurahe Mazdā puḍra X'arənanhō Savanhō Mazda.ḍatahe Airyanəm X'arənō Mazda.ḍatanəm Kāvayeheča X'arənanhō Mazda.ḍatahe Ādron Ahurahe Mazdā puḍra Kavōiš Haosravanhāhe Varōiš Haosravanhāhe Asnavantahe Garōiš Mazda.ḍatahe Čačistahe Varōiš Mazda.ḍatahe Kāvayeheča X'arənanhō Mazda.ḍatahe.*

5

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ (Ātr⁴ Frōbag⁵) Gadə⁶ u Sat i⁷ Ōhrmazd dāt⁸ Ērən⁹ Gadə i¹⁰ Ōhrmazd dāt¹¹ Kyān¹² Gadə i¹³ Ōhrmazd dāt¹⁴ (šəm¹⁵ i denə Ātaš¹⁶ Ātr Frōbag¹⁷ denə Ātaš¹⁸ pēšak āsrōnīh' yaxsenunēt¹⁹ aēy²⁰ Dastabarān²¹ u Magōpatān²² dānakīh²³ u²⁴ buzurgīh²⁵ u gadə²⁶ i pavan ayāwārīh denə²⁷ Ātaš²⁸ vindet u²⁹ zak i³⁰ levatə Dahāk pātīkār kart valə³¹ yehvānt) Ātaš³² i³³ Ōhrmazd berə³⁴ (Ātr³⁵ Gōšasp) u³⁶ Kexūsrū³⁷ (aēy³⁸ pātaxša*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

Kēxūsru (mark hast zak rā nasīm) u³⁹ Var⁴⁰ i⁴¹ Husrav⁴³ (i⁴³ pavan Ātrapātkan mavan zak var malkatā i Kēxūsru i bast yekavimūnēt pavan Ātrapātkan zak rā) Asnavand⁴⁴ Gar i Ōhrmazd dāt⁴⁵ (amat⁴⁶ madam zak valō jivāk i Ātr Gōšasp aīt) Čēcast⁴⁷ Var i Ōhrmazd dāt⁴⁸ (ae⁴⁹ min⁵⁰ Čēcast⁵¹ valō⁵² zak⁵³ var 4 frasang mavan⁵⁴ zak var pahānā u drānā 4 frasang aīt) Kyān⁵⁵ Gadō i⁵⁶ Ōhrmazd dāt⁵⁷ (šēm⁵⁸ i denō Ātaš⁵⁹ Ātr Gōšasp aīt u kār i denō Ātaš⁶⁰ artēštārīh aēy pavan andarūn Ātrapātkan artēštār tēžtar u takiktār aīt pavan rās i valō u malka⁶¹ Kēxūsru madam Vahumandēz pērōžkarīh⁶² ayāft pavan ayāwārīh⁶³ i⁶⁴ denō Ātaš⁶⁵ u⁶⁶ pavan levīn⁶⁷ Ōhrmazd nālet u frayāt kart val denō Ātr Gōšasp yehvūnt).

Sanskrit. *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Labhasya Majdadattasya Erāndeśa Śrīnām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ* (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samam Dahākena prativādam akarot) *Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guḥyāyāśca Kaekhusravīyāyāḥ* (akarotasau 'bhūt ya ādarābadigāndeśe asti) *Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya* (Cayacistarandhrāt sā guḥyā caturbhīryojanāir asti) *Rājalakṣmyāśca Majdattāyāḥ* (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila ādarābadigāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yaḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. • Unto Fire, the son of the Lord that has Great Knowledge ; unto the Glory [and] Acquisition, given by Mazda ; unto the Glory of the land of Iran, given by Mazda ; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name ; his function [is] the science of the teacher ; here, that is in that locality, the teachers become wise and efficient through his enlightenment ; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge ; unto the king Kaikhusru ; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda ; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name ; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment ; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sad Hormazd dadah rā Īrān šahr Xoreh Hormazd dadah rā Xoreh Padišah Hormazd dadah rā (in Ātaš Ādar Froba nām kār in ahšarnān pešah ya'nī an sū ahšarnān dānatar u bāh 'aḡmat bāšand bah yārī an u an kih bā Zahhāk munāzara kard u būd) Ātaš Hormazd pus rā padišah Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābadgān šahr hast) Asvant Kūh Mazd dadah rā Cicast Var rā (kih an nihān xānah cahār farsang ast) Kyān Xoreh Mazd dadah rā (Ātaš Āsar Gušasp nām kār u rathīštārān pešah in ya'nī sū Ādarābadgān šahr rathīštārān teztar u zūrmānd bāšand bah yārī ū u an kih peš Hormazd nahid u būd).*

5

Gujarati. *ane Ātaš Hormajdnō beṭo ghano nurmand ane faede-
mand Hormajdnō pedā kīdhelo (Ādarfarobā Ātaš) che tehe-
(Ādarfarobā te ek ātašnū nām che ane e ātaš Daštaro Mobedo ane
parejgaro ūpar movakal che tathā e Ātašne Ādarfarāhabhī
keheche) ane Hormajdnū pedā kīdhelū Irānī Nur che (Irānī Nur
te bhalī Mājdašnī Dinnā Nur tathā ejmatne keheche ke e Dinno
tolo e Nurthī hameš fatemand reheche) ane Hormajdnū pedā
kīdhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek
nur che ke e Nur tamām dunīānī khalak ūpar ūtreche tethī
insānone gaṇī dānāi hunar kudrat āsel thāe che) ane Ātaš Hor-
majdnō beṭo (Ādar Gošasp Ātaš che tene Ādar Gošasp te ek
ātašnū nām che ane e Ātaš pehelvāno tathā šīpāiho ūpar mavakal
che vājnā Ātašne bī Ādar Gošasp keheche) ane Kekhašro
pādśahā ne ane Kekhašroe (je Ādarābadgān šehermā je gofo
bādhele che) te gofāne ane Hormajdnā pedā kīdhela Ašnuand Pa-
hādne (Ašnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošasp
nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane
Hormajdnā pedā kīdhela Cecašte Var gofāne (Cecašte Var te ek
gofānū nām che ane pādśā Kekhašro e gofā madhe geb thāeo*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd,* (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e gofo labo tatha poholo farsang 4 che) ane Hormajdnū peda kadheliū Keāni Nurne.

6

Avesta. *Ādrō Ahurahe Mazdā puđra Raēvantahe Gardiš Mazda.đatahe Kāvayeheča X^aarənanhō Mazda.đatahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađažštāra Yazata pouru.-x^aarənanha Yazata pouru.bažsaza Ādrō Ahurahe Mazdā puđra maṭ višpaēibyō ātrəbyō xšadrō.nafədrō Nairyō.sanhahe Yazatahe xšnaodra . . . frasastayažča. yathā Ahū, vairyō . . . viđvā mraotū.*

6

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ Revand⁴ Gar i⁵ Ōhrmazd dāt⁶ (mavan⁷ madam Gar i jivāk Ātr Būrzīn ait) u⁸ Kyān⁹ Gadə i¹⁰ Ōhrmazd dāt¹¹ (šəm¹² i denə Ātaš¹³ Ātr Būrzīn Mitr ait af-aš¹⁴ kār i vāstryōših ait aēy vāstryōšan val madam kār i vāstryōših dānākār u tōxšatar¹⁵ u šōstak jāmaktar yehvund pavan ayāwārih i denə Ātaš¹⁶ u¹⁷ levatə Vištāsp pūrsakih u pasx¹⁸ kart valə denə Ātaš¹⁸ yehvunt. denə¹⁹ pētāk²⁰ aēy pavan denə kola 3 pēšak bən kār²¹ 3 kola 3 ait²² mē asrōnān²³ asrōnih ašnāk artēštārān²⁴ artēštārih ašnāk vāstryōšan²⁵ vāstryōših ašnāk²⁶ asrōnān²⁷ hanā²⁸ yašt²⁹ kartan af-ašan artēštārih druž Ganāk Mēnūk zatan af-ašan vāstryōših³⁰ pihn sāxtan vāstryōših³¹ zēn awzār sāxtan arāstan artēštārih dēvīk u druž³² laxvār dāštan) Ātaš³³ i³⁴ Ōhrmazd berə³⁵ Ātaš³⁶ awzānīk artēštār³⁷ Yazat³⁸ pur gadə u Yazat pur bēšazēnītār (aš³⁹ artēštārih⁴⁰ druž zatārih u⁴¹ pur gadə-ih⁴² aš gadəmandīh⁴³ u⁴⁴ bēšazēnītārih⁴⁵ mēnūkih⁴⁶ zatārih ahoš⁴⁷ gartān min Spēnāk Mēnūk dāman ait⁴⁸ Ātaš⁴⁹ i⁵⁰ darīh⁵¹) Ātaš⁵² i⁵³ Ōhrmazd berə⁵⁴ levatə harvisp⁵⁵ Ātašan⁵⁶ x^aatāh⁵⁷*

name of a mountain; the seat of the Fire named **Adar** Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring¹ of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*⁵⁸ *Nēryosang*⁵⁹ *Yazat* (*af-aš*⁶⁰ *x'ata*⁶¹ *nāfih* *hanā*⁶² *aēy* *nāf* *x'atayān*⁶³ *u* *dēhupātān* *dutak*⁶⁴ *azātkan*⁶⁵ *vazurgān*⁶⁶ *apāč*⁶⁷ *arāyīšnīh*⁶⁸ *rāyōmand*⁶⁹ *u*⁷⁰ *gadōōmand* *tōxmak*⁷¹ *mavan*⁷² *valō*⁷³ *aēy*⁷⁴ *harvisp* *dēhupātān* *andar* *nāf* *Nēryosang* *Yazat* *ait* *u* *harvisp* *tōxmak* *pātaxšān*⁷⁵ *min* *denō* *Ātaš*⁷⁶ *Nēryosang* *Yazat* *ait* *zak* *rā* *nasīm*). *pavan* *šnāyēnštārīh* . . . *frāč* *āfrinakānīh*. *čīgōn* *Ahu* *kāmāk* . . . *dānišnīk* *yemalelūnam*.

6

Sanskrit. *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevanda-gireḥ Majdadattasya Rājalakṣmyāśca Majdadattayāḥ* (ayam Agniḥ Ādaraburjinmahira nāma asya kāryam kṛṣividyā idam kila tasmin pakṣe kṛṣīkarmināḥ vyavasāyitarāḥ kṛṣīkarmajñānatarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa yaḥ samam Guṣtāspena rājñā prativādam akarot ayam abhūt) [. . .] *Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam samagrāḥ agnibhiḥ rājanābher Nairīosanghasya Iajdasya* (asya rājanābhita ca iyaṁ yat nābhe rājñam deśapatinām anvayasya ca prabhutvīyatām mahattarāṇām bijam etasmāt). *ānandanāya* . . . *prakāśanāya*. *yathā Svāmīnaḥ kāmāḥ*. . . *vijñāya bravīmi*.

6

Persian. *Ātaš Hormazd pūs rā Revand Kūh Mazd dādah rā Kyān Xoreh Hormazd dādah rā* (in *Ātaš Āzarburzinmihr nām kār in vāstryūšan kār kunandagān burzigarī dānandagān safīd jamagān bāšand bah yarī u u ān kih bā Guštāsp munāzāra kard u bād*) *Ātaš Hormazd pus rā Ātaš jarohar ratahštaran rā Izad pur nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā atašan*

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him).• For the propitiation . . . benediction. As is the desire of Ormazd . . •. I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings•(and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . •. manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr• by name, his work is the science of agriculture; it is through his help that the agriculturists become• active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

pādišah nāfi Neryosang Izad rā (pādišah nāfi u in kih andar nāf pādišahān u dahyupadān u xʾrēšavandān vas mihtar tuxam as u). xušnūd kunam . . . āškār kuṇam. čān murād Xūdai . . . bah bulandāh marā bagui.

6

Gujarati. ane Hormajdno beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro upar mavakal che pādśāh Goštašp šate savāl javāb kiḍhā hata te e Ātaš che ane e Ātašne Ādarburjīn Meherbhā keheche) ane Hormajdno pedā kiḍhelo Revand Pahād che tehene (Revand te ek pāhādñū nām che ane e pāhād upar Ādarburjīn nāmñā Ātašnū mukām che tethā e pāhād bujarag che) ane Hormajdnū pedā kiḍhelū Keānī Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghaṇī tandarustīno apnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādśāhano nābh je Neriošang Ijad che (Neriošang Ijad te ek Fareštanū nām che ane ek Ātašnūbi nām che e Ātašnū mukām je pādśāho Dašturo Mobedo tathā parejgāro che tevonnā nābh mā che te šathe e tamām ātašane) khušhāl karvāne vāšte . . . mašhur karū. je mišale Hormajdnā khāeš . . . e raveše khabar kahūc.

7

Avesta. yasnēmča vahmēmča hu.berətimča ušta.berətimča vanta.berətimča afrīnāmi tava Ātarš puḍra Ahurahe Mazdā.

*yesnyō ahi vahmyō
yesnyō buyā vahmyō
nmānahu mašyākanqm.
ušta buyāt ahmāi naire
yas.θwā bāḍa frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
 Worthy of sacrifice mayest thou be, worthy of prayer,
 In the dwellings of men.
 Happiness may there be unto that man
 Who verily shall sacrifice unto Thee,

*ašmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.*

7

Pahlavi. *yazišn¹ u² nyāyišn³ (zōhr⁴) u⁵ pavan⁶ hubarišnīh u⁷ nēwak⁸ barišnīh⁹ u āyāwār¹⁰ barišnīh (yātagōwīh¹¹) āfrīnam¹² ō¹³ lak Ātaš¹⁴ i¹⁵ Ōhrmazd berē (yazišn āšnāk¹⁶ u¹⁷ nyāyišn¹⁸ ostafrīt¹⁹ hubarišnīh²⁰ hanā²¹ mandavam²² dātan²³ u²⁴ nēwak barišnīh āpatānīh²⁵ u²⁶ pānakīh²⁷ kartan²⁸ u²⁹ ayāwār³⁰ barišnīh pavan³¹ hamāk³² rās³³ ayāwārīh³⁴ u³⁵ yātagōwīh³⁶ kartan³⁷). yazišnōmand³⁸ havē³⁹ nyāyišnōmand.⁴⁰ yazišnōmand⁴¹ yehvūnāe⁴² nyāyišnōmand⁴³ bēn mān i⁴⁴ anšutān⁴⁵ (ēvak⁴⁶ pavan stāyišn⁴⁷ ēvak⁴⁸ pavan⁴⁹ āfrīn). nēwak⁵⁰ yehvūnāt valē⁵¹ gabrā⁵² mavan⁵³ lak⁵⁴ bāstān frāč⁵⁵ yezbexūnēt⁵⁶ ēsm⁵⁷ yadē Barsm⁵⁸ yadē bisryā⁵⁹ yadē (jiv⁶⁰ at⁶¹ mavan patvāsak⁶² yemalelunēt⁶³) hāvan yadē⁶⁴*

7

Sanskrit. *ijisnimca namaskṛtim ca uttamām ahutim ca śubhām ahutimca sahāyāahutim ca āśirvādayāmi tubhyam Agne putra Svāmīno Mahājñānīnaḥ. ijisnimān asi namaskṛtimān. ijisnimān bhava ncmaskṛtimān nivāseṣu manuṣyānām. śubho bhūyāt asāu nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-
hasto gohasto ghanṭāhastah.*

7

Persian. *āfrīn izišn u nyāyišn u veh bār u hā bār u yār bār āfrīnīnam turā ay Ātaš puš Hormazd. izišnmand hasti u nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa ābadānī mardāmān). nek bād ān mard kih turā hamīšah bisyār buzurg dārad bah dast īsam u bah dast Barsam u bah dast jivān u bah dast (har) alāt (Izišn).*

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [libell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijašne karve karī ane nīaēs karve karī ane khub lei jāve (iāne khušboi mukve) karī ane nek lei jāve (iāne negehebānī karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmā košēsthī vacmā paḍīne pote te kām kare iā harkoi pāše savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī āfrīn (iāne tārf) karūc. ke tū ijašne ane nīaēs karvāne lāek che. ane ādmīonā gharne darmeān ijašne ane nīaēs karvāne lāek thāo. ane je marad hameše ešamne hāte ane Baršamne hāte ane jivāmne hāte ane hāūanīmne hāte kārī tūne bujoragithī arādhe te marad nek thāo.*

8

Avesta. *dāityō.aēsmi.buyā. dāityō.baoīdi.buyā. dāityō.piḍwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəθri.buyā. dahmayuš.-harəθri.buyā Ātarš puθra Ahurahe Mazdā.*

8

Pahlavi. *datiha ezm¹ yehvūnāe.² datiha³ bōi⁴ yehvūnāe.⁵ datiha⁶ pihn⁷ yehvūnāe.⁸ datiha⁹ pasišn¹⁰ yehvūnāe.¹¹ purnay¹² sardār yehvūnāe.¹³ dahmān¹⁴ sardār¹⁵ yehvūnāe¹⁶ Ātaš¹⁷ Ōhr-mazd berə.*

8

Sanskrit. *sadācārīnī samidh [samid] bhūyāt (sadācāropār-jitā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpayanasamaye kṣāṭham vimucyate tad bhojanam). sadācārīnī ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sa puṣṭiḥ). sampūrṇo nā adhipatir bhūyat. uttamaśca adhipatir bhūyat (yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah) Agneḥ putra Svāmīno Mahājñāninah.

8

Persian. *bah nek rah isam bād (ya'nā bah nek rā andūxtah). pa nek rah bāz bād. bah nek rah nūšxār bād. pa nek rah pušti bād (kih pas az vaqt afrūxtan hīzam nehand ān pušti). pur nā sardār bād. veh mard sardār bād (ya'nā u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah) ay Ātaš pus Hormazd.*

8

Gujarati. *ane kaṭhinū mukvū tune thāo. ane khusboinū āpvū (iāne mukvū) tune thāo. ane carbinū āpvū tune thāo. ane gāthnū mukvū tune thāo. ane jovān serdār thāo. ane nek serdar thāo ane e Ātaš Hormajdnā beṭa.*

Avesta. *saoci.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadī.buye ahmya nmāne
Darəymčīz aipi Zrvānəm
upa sūram Frašō.kərətīm
hada sūrayā vanhuyā Frašō.kərətōit.*

9

Pahlavi. *sōčak¹ yehvānāe² bēn denā mān. hamēšak³ sōčak⁴ yehvānāe⁵ bēn denā mān.⁶ rōšn⁷ yehvānāe⁸ bēn denā⁹ mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak¹⁰ yekvūnāe¹¹ ḥēn denā¹² mān¹³ (aēy¹⁴ hamāe¹⁵ etōn yekvūnāe)
vad ān¹⁶ zak¹⁷ i¹⁸ Dērang¹⁹ Zamān²⁰ madam²¹ pavan²² zak²³ i²⁴
awzar²⁵ i²⁶ Fraškart kartārih²⁷ vad²⁸ ān²⁹ Fraškart³⁰ kartārih
i³¹ šapīr³².

9

Sanskrit. *jyotiṣmān bhava asmin nivāse. sadā jyotiṣmān
bhava asmin nivāse (kila saddīva idṛṣo bhava). nirmalo bhava
asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṛṣṭam
Samyāncit tat upari śastreṇa akṣayakareṇa samam śastreṇa
uttamena akṣayakareṇa (iti Ijisiṣastreṇa).*

9

Persian. *tēz bād andar īn xānah. hamāšah tēz bād andar īn
xānah (ya'nī hamāšah edūn bāš). rošan bāš andar īn xānah.
afzāyandār bāš andar īn xānah tā Dēr Zamān bar alat Izišn
bemarg kunandah u bā alat nek bemarg kunandah (ya'nī alat
Izišn).*

9

Gujarati. *tū Der Mudat lagī te je bālātar bēmarag karnār
ejmatī haṭhār, ke te bhalā haṭhār sāthe saravene bēmarag
karṣe (iāne) Raṣṭākhej karṣe tāhālagī balto rehe e gharmā ane
hameṣe balto rehe e gharmā ane rošan rehe e gharmā ane vara-
dhāno karnāt thā e gharmā.*

10

Avesta. *dāyā me Ātarš puḍra Ahurahe Mazdā
asu x'adram asu
asu jūm pouru .
pouru vṛāitīm pouru jūm*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
Well-being immediately, sustenance immediately;
Life immediately, well-being in abundance;
Sustenance in abundance, life in abundance;

*mastim spānō xšviurēm hizvām urune ušī
xratām pasčāzta masitām
mazdāntām apairi.ādrēm.*

10

Pahlavi. *yehabūnāe*¹ o li *Ātaš*² i³ *Ōhrmazd*⁴ berō *tēž*⁵ x⁶ *arih*⁶ *tēž*⁷ *srāyīšnīh*⁸ *tēž*⁹ *zāyīšnīh*¹⁰ *pur*¹¹ x¹² *arih*¹² *pur*¹³ *srāyīšnīh*¹⁴ *pur*¹⁵ *zāyīšnīh*¹⁶ (aēy vad mām ‘apagayehe’¹⁷ al¹⁸ *yehvūnāt amat*¹⁹ af-amān²⁰ *tēž*²¹ *yehabūnāe*²² af-amān²³ *tēž*²⁴ *kabed yehabūn*²⁵) *frazānakīh*²⁶ (aēy vad²⁷ *frājam* i²⁸ *kār* i²⁹ *dēnāk*³⁰ *xavītūnam*³¹) *awzūnīkīh*³² (aēy vad min³³ *mandavām kabed*³⁴ *mandavām xavītūnam*³⁵) *špāk*³⁶ *hizvānīh* (aēy vad³⁷ mām *hizvān*³⁸ *pavan kār* i³⁹ *dēnāk*⁴⁰ *špāk*⁴¹ *yehvūnāt*⁴²) *ruvān*⁴³ (aēy vad⁴⁴ mām *ruvān ahrav yehvūnāt*⁴⁵) uš⁴⁶ (aēy⁴⁷ vad⁴⁸ mām uš⁴⁹ *pavan*⁵⁰ *kār* i⁵¹ *dēnāk*⁵² *frax*⁵⁴ *yehvūnāt pavan gās*⁵⁵ *yehvūnāt*⁵⁶) *xrat*⁵⁷ *āxar* (*yemalelūnam*⁵⁸ aēy-am⁵⁹ *yehabūnāe*⁶⁰) mas⁶¹ u⁶² *šāpīr* (dō⁶³ *barā guft šnāsīhā*⁶⁴ ae⁶⁵ *mavan-aš*⁶⁶ *bēn lā kart*⁶⁷ *yekavīmūnēt*⁶⁸ aš *bēn kartan*⁶⁹ lā *šāyet*. ae⁷⁰ *denō*⁷¹ *āsn*⁷² *xrat pētāk*⁷³ *zak*⁷⁴ i⁷⁵ *gōšānsrūt*⁷⁶ *xrat pētāk*⁷⁷ *āsn xrat awzāyīšnīh*⁷⁸ min⁷⁹ *gōšānsrūt*⁸⁰ *xrat*⁸¹ *pavan āsn xrat kār*⁸² *šāyet yedrūntan*. mas⁸³ *gōšānsrūt*⁸⁴ i⁸⁵ *barā*⁸⁶ *yemalelūnēt*⁸⁷ *mavan*⁸⁸ *ērpatastān lā kart yekavīmūnēt*⁸⁹ *suxn*⁹⁰ *dānākīhā lā xavītūnēt*⁹¹ *yemalelūnēt*⁹² *āit mavam ētōn yemalelūnēt*⁹³ *hađāt*⁹⁴ *mavan-aš*⁹⁵ *bēn lā kart yekavīmūnēt*⁹⁶ aš *bēn lā yehvūnēt*⁹⁷ *vīr*⁹⁸ *zak*⁹⁹ *yehvūnēt*¹⁰⁰ *mavan pataš mandavām*¹⁰¹ i¹⁰² *vabīdūnd*¹⁰³ uš¹⁰⁴ *zak*¹⁰⁵ *yehvūnēt*¹⁰⁶ *mavam pataš mandavām*¹⁰⁷ i¹⁰⁸ *yaxsenund*. *xrat*¹⁰⁹ *zak*¹¹⁰ *yehvūnēt*¹¹¹ *mavan pataš mandavām*¹¹² i¹¹³ o¹¹⁴ *yāltiyūd*¹¹⁵ ae¹¹⁶ *pavan xrat zak*¹¹⁷ *yehvūnēt*¹¹⁸ *mavan*¹¹⁹ *zamānak val kār xavītūnēt burtan*. *dānāk zak*¹²⁰ *yehvūnēt*¹²¹ aēy *mandavām*¹²² *pavan mareh kabed*¹²³ *dānad*¹²⁴ *šnāsīk*¹²⁵ *zak*¹²⁶ *yehvūnēt*¹²⁷ *mavan*¹²⁸ *sūt u ziyān*¹²⁹ *šnāsēt*. *awzūnīk*¹³⁰ *zak*¹³¹ *yehvūnēt*¹³² *mavan min*¹³³ *kas*¹³⁴ *mandavām*¹³⁵ *kabed mandavām dānad*¹³⁶ ae¹³⁷ *Ātaš*¹³⁸ i¹³⁹ *Ōhrmazd berō denō nēwakīh barā lī yehabūnāe mavan pavan levīn guft yekavīmūnēt*).

10

Sanskrit. *dehi mahyam Agnē putra Svāmīno Mahājñānīnāḥ
tejasvi śubham tejasvi vartanam tejasvi jīvitam sampūrnām*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

10

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

subham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit subham jānāmi) gurutām (yat kimcanāt pracuram kimcit jānāmi) pāṭavinīm jihvam (kila me jihva kāryeṣu nyāyeṣu ca pravīṇatara bhūyat) atmānam (kila me atmā mukto bhūyat) smṛtim (kila me smṛtiḥ kārye nyāye ca viśalātara bhūyat) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikam ity arthah sā ca yā karnaśrutā buddhiḥ nāisargikabuddheḥ vṛddhaye prakāṣā. karnaśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiḥ sa bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yah labham chedam ca jānāti. gurutaraśca sa bhavati yah kimcanāt pracuram kimcit jānāti).

10

Persian. *badeh marā Ātaš pus Hormazd asūdah xoreh asudah rūzī asūdah zīstan pur xoreh pur rūzī pur zīstan dūr andēši (ya'nī 'aqibat andēši kih az andak bisyar dānam) xʷānānandah zabān (ya'nī zabān dar kār u dād tēxtar bād) ravān (ya'nī ravān man Garošmān bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad paš mih u veh nā šanīdah xirad (ya'nī āsnīdah xirad u ān kih gūš šanīdah xirad barāy afzūdan āsnīdah xirad paidā ast u gūš šanīdah xirad b-āsnīdah xirad kār rā ravāj dādan mātavānad. u xiradmand-ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyar dānad).*

10

Gujarati. *ane ap mahne o Ātaš Hormajdnā beṭa tej (iane setab) aśamī ane tej parvaras ane tej jivavū ane ghanī aśamī tatha ghanī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

10

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

10

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaras' ane ghanū jivavū (iāne e cij hamūne kam nahi thāe) ane durandes dāndi (ane dāndim jiādati je ek cijthi ghanī cijne jāni sakū) ane mīthi jobān ane rovānne (Behest) ane hoš pache moṭāmā moṭi akal (je goṣośarutē kherad goṣośarute kherad e je kāne śabhleli ane ūstādthi śikheḷi akal e akal āsnīde kherad iāne jāti akal kartā ghanī bchetar ane bujarag che sāvāšte ke je koi maktabmā nahi beṭho hoe ane ūstādthi tālim nahi lidhi hoe tehene dāndinā śakhuno bolvāni takāt nahi hoe ane āsnīde kherad che te āsnīde kherad tathā āsne kherad e je jāti akal ke je akal māe peṭ jāneāthi insān upar Khodāni tarafithi ūtreche te).

II

Avesta.

*nairyam pascaēta ham.varatim
 ərədwō.zəngam axʰafnyam
 (θrišum asnamča xšafnamča)
 asitō.gātum jayāurum.
 tuθrušam āsnam frazantim
 karšō.rāzəm vyāxanəm*

*ham.raodəm hvāpəm āzō.būjim hvīrəm yā mē frādayāt nmānəmča
 vīsəmča zantūmča dahyūmča daiñhu.sastīmča.*

II

Pahlavi. *zak-č¹ i² gabraān³ hammartāzakih⁴ āxar⁵ patūkih⁶*
(pavan kār i⁷ dēnā⁸) stēnik⁹ zangih¹⁰ (aēy-am kār min legalā
šapir tuvānāt¹¹ kartan¹²) axʰāp¹³ (aēy¹⁴ vad madam min¹⁵ denik
lā¹⁶ xelmūnam¹⁷) srišutak¹⁸ i¹⁹ yūm u lēlaya (vēš lā xelmūnam²⁰
čigōn²¹ amat ben Den guft yekavīmūnēt) tēž min gās²² (aēy vad-am
tēž²³ min Bušasp²⁴ barā²⁵ tuvānāt²⁶ yehvūnt²⁷) u²⁸ jīgār²⁹ (zak
i³⁰ pavan yadā apāyet kartan) zak³¹ i³² nām³³ burtar i³⁴ fravar-

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

II

Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.

[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,
thoroughly developed, possessed of good works, delivering from
distress, of good intellect, that may further my house, village,
town, country, [and] the renown of the country.

II

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

*tar*³⁵ *asnūtak*³⁶ *frazand*³⁷ *i*³⁸ *kišvar vīrāe*³⁹ *i*⁴⁰ *hanjamanāk*⁴¹ *ham-rōst*⁴² *hvāpar*⁴³ *i*⁴⁴ *min tangīh bōxtār*⁴⁵ (*min*⁴⁶ *Dōšax*⁴⁷) *huvīr*⁴⁸ (*aēy apāyīšnīk*⁴⁹ *pur šnāsak*⁵⁰ *pavan*⁵¹ *zak*⁵² *āxar āxar*⁵³ *apāyet kartan*⁵⁴) *mavan*⁵⁵ *zak*⁵⁶ *li frāx'enāt*⁵⁷ *mān u vis*⁵⁸ *u zand u matā u rōstak*⁵⁹.

II

Sanskrit. *mānuṣīm paścāt samagrām śaktim sudṛḍhajaiṅghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-taśca bhavāmi) anidratām (pramāṇanidratām ity arthaḥ) tri-bhāgam dīnānām ca rātrīṇāmca tejasvitām sthānāt bhujabala-vattām pālakām nisargagunam putrām dvīpamandanam samavāyikām sahoditām surakṣakām saṅkaṭāt śuddhidam (Narakāt ity arthaḥ) śucetanam (sānurāgam sabbhilaṣam ity arthaḥ) yo me vistārayati gṛhamca gṛhatamam ca mātāgṛham ca grāmam ca deśam ca.*

II

Persian. *mardī u pasān an hamah tavānāi xūb saxt zānū (ya'nī har kār kih bāh pāy tavān kardan xūb kār kunandah u tavānā bāšam) bē x'ābi (paymān x'āb in ma'nī) sūm (hiṣah) rūzāh u šabhā tēz gāh bāzūi zūrmand parvarandah āsmīdah farzand zībandah šahr u anjuman dārandah rahānandah (az Dūšax in ma'nī) nek menišn (rā manīdār in ma'nī) har kih farāz dehad xānah u maḥallat u šahr deh u rūstā.*

• II



Gujarati. *mardī ane kaṭat ane pagmā śaktī ane bekhodābī (ehevī jē) rāt āne dānno tarījo (hāso suvū) ane vakhat ūpar setāb ūthvū ane bājumā kaṭat ane nāmdār jāti akalnā farjand je śehernā samārnār ane anjumanntā bešnār ane khubsurat tathā nek ābrudār ane tangīhā khalāṣīnā āpnār ane nek dānā ke (te māhārā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

II

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

II

Persian. Manliness and after  fire capability, very strong knees (that is, I may be able to  all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

II°

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

farjand) ⁶*gharmā tathā moholāmā tathā gāmmā tathā sehermā ane molakmā mahne jāher kare (te mahne āp).*

12

Avesta. *dāyā mē Ātarš puθra Ahurahe Mazdā
yā mē anhaṭ afrasānha
nūrēmča yavaēča.tāile
Vahištəm Ahūm ašaonqm*

zazə.buye vanhāuča mižde vanhāuča sravahi urunaēča darəye havanhe.

12

Pahlavi. *yehabūn¹ ō li Ātaš² i³ Ōhrmazd⁴ berō zak⁵ mavan
li havōt⁶ afrāč⁷ sačišn⁸ kevan-č⁹ u¹⁰ vadō¹¹ hamāe¹² rawišnēh¹³
Pahlum Axʿān i¹⁴ ahravān¹⁵ i¹⁶ rōšn¹⁷ i¹⁸ hamāk¹⁹ xʿārih.²⁰
griftār yehvūnānī²¹ (aēy ān²² nafšō²³ vabidūnānī²⁴) zak i²⁵
šapīr²⁶ mizd (tamō²⁷) u²⁸ zak i²⁹ šapīr husravih³⁰ (litamō³¹)
zak-č³² ruvān-č³³ i³⁴ der huaxʿih³⁵ (vīndagarīh³⁶ pavan³⁷ Čašōtarg³⁸).*

12

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñāninaḥ
yā me abhūt ayogyatā idānīmca yāvat sadāpravṛttim Atahparam
Bhuvanam nṛuktāmanām sadodyotam samastasubham. yogyo bha-
vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-
ghāyāḥ susvāmīṭayāḥ (prasādaḥ paralokīyāḥ śrutiśca ihalokīya).*

⁶
12

Persian. *bq̇deh marā Ātaš pus Hormazd ān kih marā būd
nā-sazā aknūn u tā hamīšah az hamah Bala Jāi ašōān hamīšah
rošan hamīšah xūb. sazāvār bāšam veh u vehān sitayīdan u ravān
rā der hū xudāi (ān jahān) u sitāiš (īn jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

↓ 12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
The Best World of the righteous,
The shining, the all-happy,
So that it may fulfil my wish
Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12°

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaš Hormajdnā beṭa je hamešenū ašo lokonū buland Makān tamām rošnī ane āšanī bharelū (iane buland Behešt) je hamnā (fakat haeatimā) anghaṭṭū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagi nek sāhebine lāek kar.*

13

Avesta.

*vīspaēibyō sastim baraiti
Ātarš Mazdā Ahurahe
yaēibyō aēm ham pačaitē
xšāfnīmča sūrimča.
vīspaēibyō hača izyeite
hu.bərətim uštā.bərətimča
vanta.bərətimča Spitama*

13

Pahlavi. *harvisp¹ gōwišn barad² Ātaš³ i⁴ Ōhrmazd⁵ mavan valōšan⁶ pavan⁷ zak⁸ ham pačend⁹ šam¹⁰ u sūr (zak¹¹ Ātaš¹² mavan zak¹³ ǰen¹⁴ xānak yatibūnēt¹⁵ aš anjāmišn¹⁶). (zak¹⁷ Ātaš¹⁸) min harvisp¹⁹ kāmāk²⁰ madammūnēt²¹ hubarišnīh²² u²³ nēwak barišnīh²⁴ u²⁵ ayāwār²⁶ barišnīh (barā²⁶ mō nāmčaštīk²⁷ barā yemalelūnēt vad²⁸ denō²⁹ hubarišnīh³⁰ hanā³¹ mandavam³² dātan³³ u³⁴ nēwak barišnīh³⁵ hanā³⁶ gūmbat³⁷ sāxtan³⁸ u³⁹ ayāwār⁴⁰ barišnīh⁴¹ denō⁴² yātakgōwīh kartan) ae⁴³ Spitamān⁴⁴ (Zaratušt⁴⁵).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñāninaḥ Svaminah yebhyaḥ ayam sadā pacati nityapakam utsavapakam ca. sarvebhyasca abhivañchati uttamam ahutiṁ subham ahutiṁ saha-yyaahutiṁ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
Gives command unto all
For whom he cooks
The evening and the morning meal.
From all he solicits
A good offering, and a wished-for offering,
And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīgūyad Ātaš Hormazd urā kih hamīšah mīpazad puxtani u puxtani šadi. as hamah baxāhad hūbū u nek bū u bū yāri ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartost) je koi khuṣhālī tathā rāmsnīnū khānū savār ane sāhāj pakāvec te sarve koine Hormajdno Ātaš śakhun kehec ane sarve admīthī khuṣboi mukvānī ane pāśbānī karvānī ane jādangoi karvānī khāeś rākehec.*

14

Avesta. *vīspanəm para.čarəntəm
Ātarš zasta adīdaya.
čīm haxa haše baraiti
fračarədwā armaēšāide.
Ātarəm spəntəm yazamaide taxməm hantəm*

14

Pahlavi. *ō¹ harvisp² barā³ frač raftārān anšutaān Ātaš⁵
zak⁶ i⁷ yadā nikīrēt⁸ (aēγ⁹ kolā¹⁰ mavan levīn Ātaš¹¹ min bāhar
i¹² kāmāk i nāfšā yātūnēt¹³ madam yadā valā Ātaš nikīrēt¹⁴
mavan hūbōi yātūnd¹⁵ ayōw¹⁶ lā) aēγ¹⁷ mō¹⁸ hamx¹⁹ ak²⁰ ō²⁰
hamx²¹ ak²¹ yedrūnāt²² (dōst²³ ō²⁴ dōst²⁵) frač raftār²⁶ (anšutā²⁷) ō²⁸
valā²⁹ i³⁰ armēšt³¹ (Ātaš³²). (jivak³³ artēštār³⁴ yemalelānēt³⁵).⁴
Ātaš³⁶ awzūnīk yezbexūnam mavan takīk aūt (mavan³⁷) artēštār
(yemalelūnēt³⁸ tan-aš³⁹ armēšt⁴⁰ af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣāṃ pracaratām Agnir hastam alokayati. kim mitro mitrāya dadāti pracāravān aṅgamāya. [. . .]*

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

Avesta.

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binad. cān dūst dastān rā dehad ravandagān. [. . .]*

14

Gujarati. *ane jem došt doštnī najdik jāec (ane te doštne vāste kīi cij lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišale) tamām (Ātašnī) najdik janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che pañ pehelvān (kaheo che). bujorag Ātaš jonāvar pehelvān che tehene āradhū.*

15

Avesta. *āaē yezi šē aēm baraiti aēsmām vā ašaya bēratēm Barəsma vā ašaya frastarētēm urvarām vā Hadānaēpatām
ā hē pasčāēta frīnaiti
Ātarš Mazdā Ahurahe
xšnūtō atbištō harydānhum.*

15

Pahlavi. *hat ō valō¹ zak² barad³ ēsm⁴ pavan ahrākīh yedrūnand⁵ u⁶ Barsm-č⁷ i⁸ pavan ahrākīh frāč vistart⁹ u¹⁰ urvar¹¹ i¹² Hadanpak¹³ zak¹⁴ āxar¹⁵ afrīnet¹⁶ Ātaš i¹⁷ Ōhrmazd amat¹⁸ x^oašnūt¹⁹ u²⁰ abišt²¹ u²² sēr.²³*

15

Sanskrit. *tato yadi asmāi ayam dadāti samidham vā puṇya-tayā vidadhītām Baresmanīm vā puṇyatayā nibaddhām vanaspatīm vā Uruarāmanāmānam sa tasmāi pasčāt āsīrvādayati Agnir Mahājñāninah Svāminah santuṣṭaḥ apīditah tṛptah*

15

Persian. *cirā kih har gāh urā in badehad isam az kirfah yā*

14

Persian. The Fire looks at the hands of all that pass by:—
 'when does the friend that passes by give unto the friend?'
 [. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,
 To him thereupon, in fulfilment of his wish,
 The Fire of Ahura Mazda
 Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

*Barsam az hīrfah bastah yā dār Urvarān nām urā pas āfrin kunad
Ātaš Hormazd xušnūd šudah u tandurust šudah u sīr šudah.*

Gujarati. *agarjo pakithi (Ātaš) upar kathī mukine tathā asoithi
Barsam bādhanē ane khuṣboidār urvar mukine (Ātašnī aradhna
kare) to pachī tehenī upar Hormajdno Ātaš dovā karec (ke tū)
khuṣāl ane beājār ane dharāelo (rehejo).*

16

Avesta.

*upa θwā haxšōit gēuš vqθwā
upa vīranəm pourutās
upa θwā vərəzvačā manō
vərəzvačā haxšōit anuha
urvāxšanha gaya jīyazša
tā xšapanō yā jvāhi.
imač Āθrō āfrivanəm
yō ahmāi aēsməm baraiti
hikūš raočas.pairišta
ašahe bīrəja yaoždātā.*

16

Pahlavi. *aēy¹ madam zak² i³ lak sātūnāt⁴ zak i⁵ gōspandān⁶
ramak (aēy-at⁷ yehvūnāt) zak⁸ i⁹ vīrān i¹⁰ pur rawišnih¹¹
(gabraān¹² i¹³ gušn¹⁴). madam¹⁵ ō¹⁶ lak haxtāt kāmāk¹⁷ pavan¹⁸
mēnišn¹⁹ u²⁰ kāmāk²¹ pavan Ax²² (aēy²³ apayist²³ pavan mēnišn
levatō zak i²⁴ pavan²⁵ Ax²⁶ rāst yehvūnāt bēn²⁶ mēnišnīh lak etōn
zak kāmāk haxtāt aēy pētāk yehvūnāt čīgōn amat kāmāk Ōhrmazd
ait). hurvāxman²⁷ ax²⁸ pavan jān²⁸ zivē²⁹ vad³⁰ zak³¹ lēlayā³²
zivē³³ pavan³⁴ rāmišn³⁵ zivē (ae³⁶ adūik[?] ³⁷ zivē³⁸). denō³⁹ zak⁴⁰
i⁴¹ Ātaš⁴² āfrin⁴³ (bastān⁴⁴ ʔal vabidūnyēn⁴⁵) mavan ō⁴⁶ valō⁴⁷
yedrūnyēn⁴⁸ zsm⁴⁹ i⁵⁰ hušk i⁵¹ pavan rōšnīh nikīrēt⁵² ahrakīh⁵³*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

' May a flock of cattle attend upon thee,
A multitude of men upon thee,
And may an active mind
And an active spirit attend upon thee,
Mayest thou live with a joyous life
The nights that thou livest! '—
This is the Fire's blessing [upon him]
Who brings to him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of righteousness.

16

Pahlavi. ' May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

arzūk⁵⁴ ruvān⁵⁵ dušarm⁵⁶ rāe⁵⁷ ō⁵⁸ kār i⁵⁹ karpak⁶⁰ rāe⁶¹
yōždasr⁶² (azγ⁶³ dakya⁶⁴).

16

Sanskrit. *utkr̥ṣtas te uttiṣṭhatu gavām samcayah utkr̥ṣto virā-
ṇām ca sampūrṇa pracārah (kila te bhuyāt). utkr̥ṣtas te abhilā-
śaśca manasa abhilāśaśca uttiṣṭhatu Svāminā (kila manasa tad eva
cintaya yat Svāminā Gurunā ādiṣṭam). ānandena Svāmino jīvena
jīva tā rātrih yāḥ jīvayasi. asmāi Agneḥ āśirvādaḥ yo asmin
samidham muñcati suṣkāṁ raśminirīkṣitām puṇyahetutayā
pavitram.*

16

Persian. *bisyar turā barxizād ramah gāvān bisyar mardān
tamām (ya'ni turā bād) buland turā x'āhiš (ya'nē x'āhiš dil
barxizād az Šahib ya'ni dar menišn edūn menid cūn Ahū Dastūr
farmud). pur rāmišn Xudā bah jān zivād tā ān šab kih
x'āhand zist. urā afrīn Ātaš har kih urā isam banehad xušk
bah rošnī didah bah dūstī kirfah pak.*

16

Gujarati. *(ane) balatar goṣpāndono ṭolo ane balatar beṭaona
farjand tūnē jiāda thāo (ane) tāhāri manaśnīmā tehevī morād
jāher thāo ke jehevī morād Hormajdnī che ane te je (akharnī)
rāt lagi tū jīve te Hormajdnī morād ane khuṣī mujab jīvathī jīvto
reheje ane je koi ke ṣukī kāṭhī rošnīmā joelī potana pak buland
ṣavābnī ūmedne vāṣte muke te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aṭ tōi Ātrēm Ahurā aōjōmhvantēm Aša usmahū
asištīm ēmavantēm stōi rapante čidra.avanhēm
aṭ Mazda daibišyante zasta.ištāiš dərəštā.aēnanhēm.*

17

Pahlavi. *ētōn¹ hanā² i³ lak Ātaš⁴ ōžōmand⁵ Ōhrmazd aš⁶
pavan valō⁷ mavan⁸ ahrākīh x^oarsandīh⁹ (aēy-aš¹⁰ x^oarsandīh¹¹
pavan zak¹² zamān¹³ amat¹⁴ var¹⁵ sardār¹⁶ zak¹⁷ mavan kār
karpak kart yekavīmūnēt¹⁸ aēy¹⁹ x^oarsandīh zak zamān yekvūnēt
amat bēn anšūtā ahrākīh u karpak yekavīmūnēt) i²⁰ tēž i²¹
amāvand²² (zak Ātaš²³ mavan²⁴ yekavīmūnēt ō ayāwārīh aš
pētakenēt rāmišn²⁵ (ayāwārīh²⁶ hanā²⁷ aēy mandavam i hu bōi
,dātān²⁸ u rošn dāstan u yātakgōwīh kartan). ētōn Ōhrmazd²⁹
zak³⁰ i³¹ bēštār³² (mavan Ātaš bēšet) aš pavan tuvān x^oāhišnīh³³
yaxsenunēt³⁴ kēn³⁵ (aēy³⁶ Ōhrmazd pavan x^oāhišnīh³⁷ nafša
zak i³⁸ bēštār i Ātaš³⁹ rā pātfras⁴⁰ vabidūnyēn).*

17

Sanskrit. *evam te Agnih Ahuramajda śaktimān puṇyātmana
saṁtoṣi (kila saṁtoṣi tasmin samaye (kāle) yadā divyādhipatiḥ (?)
tasmāt yena puṇyakāryam kṛtam asti). tejatastaro (tejasvattaro)
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakāṣayati sahāyyāya (kila yo
,asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). 'evam
Ahuramajdah pīḍakarasya hastecchaya vidadhāti nigraham.*

17

Persian. *ēdūn Ātaš tu ay^o Hormazd tavānā kirfagarān rā
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān
kih kār kirfah kardahast) tēžtar bisyār zārmand būdah rāmišn
paidā kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā
paidā kunad rāmišn). ēdūn Hormazd sitamgar rā bah x^oāhišn
dast xūd 'a^zab kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful Fire,

Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

Gujarati. *e Hormajd tākāro Ātaś je raveśe bulandīno sāheb ane aśo lokothī ghaḥo khuśhāl ane ghaṇī tej hematno khāvand che ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne aṇeche) tehej raveśe je ājarnā denār (Ātaśne ājar dāec) tehene ūpar Hormajd potānī khāheśe karī kīno rākhech.*

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

**COLLATION OF THE PAHLAVI
MANUSCRIPTS**

COLLATION OF THE PAHLAVI MANUSCRIPTS

I. KHURSHED NYAISH

I. O

1 U₁, D, M₁, s, s, give this paragraph; rest om.; M₂ gives the paragraph in margin. 2 U₁, M₂ om. the gloss. 3 M₁ °šār. 4 U₁ stāyem u zbāyem for stāyišn . . . vabidūnam; D, M₁, s, pref. u. 5 D, M₁ kunam. 6 D, M₂, s, pref. u. 7 U₁ hamā dānak; D u vispākās; M₁ pref. u; M₂ vispākās; M₂ harvisp ākās. 8 U₁, M₂ om. the gloss. 9 D hamāe. 10 M₁ °tūnih. 11 U₁ kartakgār; D, M₁, s, pref. u. 12 U₁ om. 13 U₁ xvatā madam hamā xvatāyān for madam . . . xvatā; D om. 14 U₁ om. k; D, M₂ hamāe. 15 M₂ xvatān. 16 U₁ šaktiā; D pref. u. 17 U₁ hamā bār; D, M₁, s, °vist; M₂ hamā. 18 U₁, D, M₁ šaktiān; M₂ šatnaān. 19 U₁ pāspān hamā gēhān rāe for pāspānih vabidūntak; D pref. u; M₁ u pānākih. 20 M₁, s, vabidūndak. 21 U₁ om. k and gives from here to rōčik yehabūntak in margin; M₂ pref. u. 22 D kartār; M₁, s, vabidūndak. 23 U₁, M₂ om. k; D, M₂ hamāe. 24 U₁ gabrā; M₁ martumān; M₂ anšūtān. 25 M₂ om. u tōrā . . . rā. 26 M₂ gōrā. 27 M₁ om. 28 U₁, D, M₂ vāyindakān; M₁ vayiditkān. 29 M₂ hamēšak. 30 M₁, s, yehabūndak. 31 U₁ has u misd datak for tuvān xvatā; D pref. u; M₁ °ih. 32 M₁ om. the rest of the paragraph. 33 D, om. the Phl. version from here to the end and gives a Pers. rendering instead; M₂ om. 34 M₂ dārēt; M₂ om. 35 U₁ has u kabed tuvān u hamēšak misd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M₂ u. 36 U₁, M₂ kavih; M₂ kavik. 37 M₂ om. 38 U₁, M₂ add ait; M₂ hamēšak. 39 M₂ has baxšāttak for xelkūntak . . . ait. 40 U₁ bandāgān. 41 M₂ om. 42 M₂ u mitrbānih vabidūntak; M₂ mihrbān. 43 U₁, M₂, s, tuvānā. 44 M² fravarīš vabidūntak ma[x]lūkkāt; M₂ pref. u. 45 M₂ ādil; M₁ u pātaxšāih lak dāt ait for nēwak šaktiāih. 46 M₂ pātaxšāih. 47 U₁ gives in Pers. characters bē zulm bē zawāl; M₂ has valā hakarx zuwāl lūit aēy lā zuwāl ait; M₂ zuwāl. 48 M₂ adds aēy aftum lā yehamtūnd. 49 U₁ om. Ōhrmazd . . . rōšnih awzūn yehvūnāt. 50 M₂ kolā; M₂ om. xvatā z gēhān. 51 M₂ ān-č gadā for awzūnik . . . u rōšnih. 52 M₂ gives the sentence thus, subzabā amark rāyōmand tēš sūstā u sak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt. 53 U₁ om. 54 U₁, M₂ add gadāōmand. 55 U₁, M₂ arvandasp. 56 U₁ rā awzūn yehvūnāt for ayāwārīh . . . yehamtūnāt.

I. I

1 Mf₂ om. the paragraph; Mf₂ gives the paragraph in margin; U₄, s, K, L₁₂, M₂, Mr₂ pref. šnāyēnītarīh Ōhrmazd; U₄, F₂, B pref. namāz ō Xvaršēt arvandasp sē bār šnāyīnam Ōhrmazd; K nisadā; L₁₂ adds a; M₂ pref. pavan šēm i dātār Ōhrmazd šapīr i mavan awzāyišn min dātār vēš aēy-aš dāt, šēm dātār Xvaršēt v a š i š n bān; Mf₁, Mr₂ give the same at end of the paragraph. 2 U₄, K, F₂, B om. 3 U₄, F₂, B pavan levīn nyāyišn dāmān for levīn . . . dāmān. 4 K om. 5 U₁ om k; K valāšān. 6 U₄, F₂, B nyāyišn; K nisadā; M₁ pref. u. 7 Mf₁, U₁, s, s, D, L₁₂ M₁, s, Mr₂, valā; Mf₂ val. 8 Mf₁, L₁₂ om; U₄, F₂, B add mavan. 9 U₄, F₂, B °spandēt and adds from Ys. 65.11 sak i mas nēwakīh . . . barā ōwaš kart havāt. 10 U₁ om; K

⁶
vistiñ; U₄, F₂, B om. rest of the paragraph and have *namās Xvaršēt arvandasp*.
 11 U₄, °*kāmaki*; D, K °*kāmih*; A, Mr₁ °*kāmī*; M₁ °*kāmaki*; M₂ *kāmāk*; Mr₂ *kāmāk*. 12 Mf₁, L₁₂ om; D, K, M₁ *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L₁₂ om. *ham*; M₁ adds *nēwakih*. 14 Mf₁, U₄, F₂, B om. rest of the paragraph; L₁₂ *ētōn* and gives the rest of the paragraph in the margin. 15 L₁₂, M₁ om. 16 L₁₂ *rasāt*; A, Mr₁ om. *ēt*; M₁ °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L₁₂ om. 18 K adds *barā yehamtūnēt*; L₁₂ *ētōn rasāt*; M₁ pref. *u* and adds *yehamtūnāt*. 19 L₁₂ *Amēšaspan*. 20 K adds *barā yehamtūnēt*; M₁ pref. *u* and adds *yehamtūnāt*. 21 U₄, D, K, M₁ om. *ān*; all MSS. except M₁ give *Fravāhrān*. 22 M₁ pref. *u* and adds *yehamtūnāt*. 23 U₁, D, F₂, B om; M₁ adds *Yasat*. 24 U₂, K, M₂, Mr₁, *Xvātāe*. 25 M₁ *aēγ*.

I. 3

1 Mf₂, U₄, L₁₂, A, M₂, Mr₁, add *i*. 2 U₂, L₁₂, M₂, Mr₂ *stīyēm*. 3 Mf₂, U₁, F₂, B om. 4 Mf₂, U₄, D, F₂, B om. 5 D adds *rā*. 6 Mf₂, U₄, F₂, B om. 7 Mf₂, U₄, F₂, B om. 8 Mf₁, U₄, F₂, B *barā*; Mf₂, U₁, D, M₁ *barā madam*. 9 M₁ om. *h*. 10 U₂, M₂, Mr₂ give *dābūnam* with *dā* in Av. characters. 11 U₁, M₂, Mr₂ °*vist*; Mf₂, U₄, D, L₁₂, M₂ °*vist*; K °*vistiñ*. 12 Mf₂, U₁, F₂, B, A om. 13 Mf₁, U₄, F₂, B, A om; U₁ *az*. 14 U₄ *hvarēšt*. 15 D *kunam*. 16 Mf₁ om. *ih*. 17 Mf₂, U₄, F₂, B, M₁ om. 18 MSS. have *dušhūxt*; A. om. *x*. 19 Mf₂, U₄, F₂, B om. 20 MSS. give *dušhvaršt*.

I. 4

1 Mf₁, U₄, F₂, B *ō*. 2 U₄ *amat*. 3 Mf₁, U₄, F₂, B °*spandēt*; K °*spandānān*; U₁, D, L₁₂, M₁, Mr₁, om. *ān*. 4 Mf₁, U₄, K, F₂, B om; L₁₂ pref. *hanā*; M₁ °*vāt*. 5 M₁ pref. *pavan*. 6 Mf₁, K, M₁ om. 7 Mf₂, U₄, K, F₂, B, L₁₂ om. 8 L₁₂ om. 9 Mf₂ *astafrit*; D adds *frās val lakūm rātiñ vabidūndak aiūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rātiñ*; M₁ om. 10 U₂, M₂, Mr₂ pref. *u*. 11 Mf₁ om. 12 Mf₂, U₄, F₂, B, M₁ om. 13 Mf₂ adds *i*; Mf₁, U₄, M₁ om. *ih*; D *mēnišnih*. 14 Mf₂, U₄, F₂, B om; M₁ repeats. 15 Mf₁, U₁, D, L₁₂ om. 16 U₁, A, Mr₁ °*ič*. 17 Mf₂, A, M₁, Mr₁ om. 18 Mf₂ adds *č*. 19 U₂, A, M₂, Mr₁, add *šēm ruvān bun pavan xvāt i hanā hast*; M₁ *xayā*. 20 Mr₁ om. 21 Mf₂, M₁, *naššāih*; Mf₁, U₄, K, L₁₂, M₂, Mr₁, °*ih*. 22 So Mf₁, U₄, D, K, M₁; rest om. 23 U₄, F₂, B, M₁ *naššāih*; Mf₂, U₁, K, A, M₂, Mr₁, °*ih*. 24 U₁, F₂, B, M₂, Mr₁, om. 25 Mf₁ *yarsenuntan*. 26 U₁, D, K, L₁₂, A, M₁, Mr₁, add *min*. 27 Mf₂ *ruān*; M₂ pref. *bāhar* but below the line. 28 U₁ om; U₄ om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apūyēt*; M₁ gives *bāhar i ruvān* for *ruvān rā*; L₁₂ om. 29 Mf₁ om. 30 U₂, M₂, Mr₂ *dābūntan* with *dā* in Av. characters. 31 U₂, M₂ *bān*. 32 Mf₁ *ahrāih*.

I. 5

1 Mf₂ pref. *sē bār*; F₂, B om. *namās . . . satūrtum*. 2 Mf₂ *sak i*; M₁ *val*. 3 M₁ adds *xvātā*. 4 Mf₁, M₁ om; U₄, F₂, B om. the gloss. 5 Mf₁ om. 6 Mf₁, *valā*; M₁ om. 7 Mf₂, U₁, D, K, L₁₂ om. 8 Mf₂, K om. *ān*. 9 Mf₁, K, M₁ pref. *u*; U₄ *saritarān*. 10 U₄ *satūrtūrtum* but gives the correct form in the margin; D adds *namās ē Ōhrmasd u Ōhrmasd guf aēγ nyāyišn li sak*

³
aš kart mavan šapīrān rā fravarēt u saritarān rā barā sanēt aēy tōjišn kunēt.
 11 So Mf₁, ₂, U₁, ₄, F₂, B; Mf₂, K *nisadā*; rest *nasim*. 12 Mf₁, ₂, U₁, ₂, M₁ om; U₄, F₂, B om. the gloss. 13 M₁ om. 14 Mf₂ *lenm*. 15 A om. 16 D °*mānīh*. 17 U₁, L₁₂ om.
 18 Mf₁, ₂, ₃, D, M₁ *yaxsenunēt*. 19 Mf₂, ₃, U₁, ₂, D, K, L₁₂, A, M₂, Mr₁ om.
 20 Mf₁, ₂, *kolā mā*. 21 Mf₁, ₂, U₁, K, M₁ om. 22 Mf₂ *barā*; U₁ *bun*; K adds *sak*
 23 U₁, ₂, D, M₁ add *ik*. 24 U₁ *min*; M₁ om. 25 Mf₂ *pardīzēt*. 26 Mf₂, A *ō*;
 Mf₂, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₂ *valā*; Mr₁ *valā i*. 27 Mf₂, ₃, U₁, ₂, ₃,
 D, L₁₂, M₁, ₂, ₃, Mr₁, ₂ om. 28 U₁, ₂ °*āt*; D adds *Amahraspandān guft aēy*
nyāyīšn lēnā sak aš kartak mavan patmānīh xūrēt u patmānīh yaxsenunēt u
kolā-č min patmānīh barā parīzēt val šapīrān arzānikān dāt. 29 So Mf₁, ₂,
 U₁, ₄, F₂, B; rest *nisadā*; K, M₁ *nisadā*; rest *nasim*. 30 Mf₂, U₁, D, L₁₂, M₁
 om. 31 Mf₁ °*gōyēt*; Mf₂, K, A, M₁, Mr₁ *frāgōyōt*; U₁, ₂, D *frāgōyōt i*;
 U₂, L₁₂, M₂, ₃, Mr₂ *frāgōyōt i*. 32 U₄, F₂, B om. the gloss; D pref. *u*. 33 Mf₁, ₂,
 U₁, ₂, D, M₁, Mr₂ om. 34 Mf₁ °*gōyēt*; Mf₂ *frāxgōyōt i*; Mf₂, U₂, ₃, D, K, L₁₂, A,
 M₁, ₂, ₃, Mr₁, ₂ *frāgōyōt*; U₁ om. *gōyōt*. 35 M₁ om. 36 M₂ °*vūnt*. 37 Mf₁ om.
 38 M₁ *madam*. 39 Mf₂ *ruān*; K adds *ik*. 40 Mf₁, K, A, Mr₁ om. 41 U₁ *yāitūnēt*;
 D adds in the margin *yāitūnēt*; K °*sunet*; M₁ °*sūnd*. 42 Mf₁ *mā*; D, A,
 M₁, ₂, Mr₁ om; Mf₂ om. *ce . . . naššā xūp dāšt yehvūnēt*. 43 M₁ *mavan-aš*.
 44 U₂, Mr₂ add *i Mitr i*; U₂, L₁₂, M₂ add *i*; A, Mr₁ add *Mitr i*. 45 Mf₁, ₂, U₂, K,
 M₂, Mr₁, ₂ *i*; A om. 46 A, M₁ om. 47 U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₂ om.
 48 Mf₂, U₁, ₂ *hamā*; Mf₂, U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *hamāe*. 49 K, L₁₂ om.
 50 So Mf₁, ₂, U₄, F₂, B, M₁; K *nisadā*; rest *nasim*. 51 Mf₁ *Xvarxšēt*. 52 All
 except Mf₁, ₂, U₂, ₃, K, L₁₂, M₂ om. 53 So Mf₁; rest *arvandasp*. 54 Mf₁, ₂,
 U₁, ₂, L₁₂, M₁ om; U₄, F₂, B om. the gloss. 55 Mf₁ *Xvarxšēt*. 56 Only in Mf₁, ₂,
 57 MSS. *arvandasp*; Mf₂ *arvand sūsiā*. 58 M₁ *yemalelūnt*. 59 Mf₂ pref. *namāš*
ō valā kart yehvūnēt and has *min valā šapīr mekadrunam mavan ranj i pavan*
kār karpak val gerān mekadrunyēn instead of *ō li . . . karpak vabidūntan*;
 U₂ gives *min valā . . . gerān mekadrunyēn* in the text, but *ō li . . . karpak*
vabidūntan in the margin; A gives both renderings; M₁, ₂, Mr₁ give both
 with *Xvarxšēt arvandasp guft* prefixed to *ō li valā . . .*; M₂ adds *nyāyīšn*
min valā . . . val gerān mekadrunyēn at the end of the paragraph after *rās i li*
yaxsenunam yātūnam vāzlūnam lā pavan ranj yaxsenunam. 60 M₁ om. 61 M₁
val. 62 U₂, ₃, K, L₁₂, A, M₂, Mr₁, ₂ om. *mavan ranj i*. 63 Mf₁, ₂, U₁, D add *i*.
 64 All except U₁, ₂, D, M₂, Mr₁ add *u*. 65 Mf₁, D *kartan*. 66 U₂, Mr₂ °*rūnam*;
 A, Mr₁ °*rūnd*. 67 All except Mf₂, D, L₁₂, A, M₁, ₂, Mr₁, ₂ add *ī*. 68 Mf₂ adds
pavan; U₁ adds *pavan* and has *li-č* in Av. characters; M₁ om; M₂ changes *li-č*
 into *ranj pavan*. 69 M₁ *min*. 70 Mf₁ *aēy*; U₂, D, M₂ om. 71 Mf₂, D om.
 72 Mf₂, U₂, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 73 Mf₂, K om. 74 Mf₁, U₁, ₂, K, L₁₂ add *i*.
 75 So Mf₁, ₂, U₁, ₄, F₂, B, M₁; K, M₁ *nisadā*; rest *nasim*. 76 M₁ *valā i*.
 77 Mf₁, U₁, ₂, K, L₁₂ om; D, A, Mr₁ add *i*. 78 U₁, ₂, ₃, M₁ om. 79 Only Mf₂,
 U₄, D, F₂, B, M₁, ₂ have *mēnāk . . . hučāšmīk*. 80 U₄ *Arkdvīsūr*; D, F₂, B
Arkdvīsūr; M₁ om. *d*. 81 D, F₂, B *čašmī*; M₁ °*ak*; M₂ °*ih* and adds *mayā*
nsīmīh mayā āinmīh mayā amat Ohrmazd yehabūnt. 82 Mf₂ pref.
mayā i; U₄, F₂, B om. the gloss; D, M₁ pref. *mayā*; A, Mr₁ pref. *u*. 83 Mf₂,
 U₁, D, M₁ om. 84 Mf₂ *namāš*. 85 M₁ om. 86 Mf₂ om. 87 Mf₂ adds *val*.
 88 M₂ °*vānast*. 89 A, Mr₁ om. 90 Mf₂ *harvispīn*. 91 Mf₂ *dāmān dahīšn*; M₁
dāmāk. 92 Mf₁, ₂, M₁ om. 93 Mf₁, M₁ om; Mf₂ om. *u hič . . . nikīrēt*. 94 Only

in Mf., D, A, M₁, Mr₁. 95 Mf. *hīxr*; Mf. *hīxr* with *hīxr* in the margin; A, M₁, Mr₁ *hīxr*; rest have *hīr*. 96 M₁ adds *u Atāš*. 97 Mf. *yedrūd*; Mf., U₂, D, K, L₁₂, A, M₂, B, Mr₁, 2 add *nasīm*. 98 So Mf₁, 2, U₁, 4, F₂, B, M₁; K *nisadā*; rest *nasīm*. 99 Mf₂, U₄, F₂, B om. 100 U₂, 2, 4, K, F₂, B, L₁₂, A, M₂, Mr₁, 2 om. 101 So Mf₁, 2, U₁, 4, F₂, B; K *nisadā*; rest *nasīm*. 102 Mf₁, U₁, D, A, F₂, Mf₂, U₄, F₂, B om. 103 Mf₂, M₂ *Gāyōmart*; rest *Gāyōmart*. 104 Mf₂, U₄, F₂, B om. the gloss; U₁, 2, D, K, L₁₂, M₁ om. 105 U₁, 2, A, M₂, B, Mr₁, 2 om. 106 MSS. *Gāyōmart*. 107 U₂, K, L₁₂, M₂, B, Mr₂ om. 108 Mf₁ adds *i*. 109 Mf₁, U₁, M₁ *lenā*; D *ō lenā*; L₁₂ *mavan*. 110 Mf₁, 2, U₁, D, M₁ add *kart yehvūnēt*; A, Mr₁ *ān*. 111 Mf₁ adds *i*; Mf₂, U₂, K, L₁₂, M₁ *vēh*; U₁, D om. 112 So A, Mr₁; U₂, D, M₁ °yēn; rest have °rūd. 113 M₁ *mavan mekad rūnyēn* for *mekadrūn mavan*. 114 M₂ *kaš*. 115 Mf₁, 2, U₁, 2, 2, L₁₂, M₂, B, Mr₂ °tunt; K *xavātunt i*. 116 A, Mr₁ *mavan*; M₁ om. rest of the paragraph. 117 Mf₁, U₂, A, M₂, Mr₁, 2 om. 118 Mf₁, U₂, 2, K, L₁₂, A, M₂, B, 'Mr₁, 2 om. 119 Mf₁ °dūnēt. 120 Mf₁ *brāt*; Mf₂ *brāt* written under *ax*. 121 Mf₁, U₂, M₂ om. 122 Mf₁ *brāt*; Mf₂ *brāt* written under *ax*. 123 Mf₁, U₂, M₂ om. 124 So Mf₁, 2, U₁, 4, F₂, B; K, M₁ *nisadā*; rest *nasīm*. 125 Mf₁, 2; U₄, F₂, B om. 126 All except Mf₁, 2 have *Zartuhašt*; M₂ *Zartuštā*. 127 Only in F₂, B, L₁₂, A. 128 Mf₂, U₁, K, Mr₂ *Spitāmān*. 129 Only in U₄, F₂, B. 130 U₁, 2 *ahravān*; L₁₂ om. 131 MSS. *Fravāhr*. 132 Only in D, A, M₁, Mr₁; Mf₁ om. *u . . . aēγ*; Mf₂, U₄, F₂, B om. the gloss. 133 U₂ adds *i*; M₂ *Zartušt*; M₂ *Zartuhašt Spitāmān*; Mr₂ *Zartuhašt i*; rest have *Zartuhašt*. 134 L₁₂ om; M₁ *yemalelūnt*. 135 Only in A, M₁, Mr₁. 136 U₁, M₁ om. 137 Mf₁ *ō*; U₁, 2, K *ān*; U₂, A, M₂, B, Mr₁, 2 pref. *ō*; D adds *ō*; M₁ adds *i kart yehvūnēt mavan min li ō*. 138 Mf₁ adds *i*; Mf₂, U₁, 2, K, L₁₂ *vēh*; U₂, D, A, M₂, Mr₁, 2 pref. *viš*. 139 So D; Mf₁ *paītrād*; A °runēm; rest °rūnt. 140 M₁ *hanā*. 141 Mf₁, U₁, K om. 142 Mf₁ adds *i*; U₂, M₁ om; D *vēh*. 143 Mf₁, M₁ *Mazdastān*; U₁, K *Mazdastān*; U₂ *Mādiyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 Mf₁ *šapīr i*; M₁ *šapīr*. 146 Mf₁ *yekimūnāt*. 147 Mf₁ *u zak i*; U₁, 2 add *i*; A *ān*; M₁ pref. *u*. 148 U₂, L₁₂, M₂ add *i*; K adds *pavan*. 149 M₁ adds *āst*. 150 M₁ pref. *mavan*. 151 U₁ *vabidūnēt*. 152 So Mf₁, 2, U₁, 4, F₂, B, M₁; K *nisadā*; rest *nasīm*. 153 Mf₂ *val i*. 154 U₄, F₂, B °vist. 155 U₄, M₁ om. 156 So in M₂, B, U₂, D, K, A, M₂, B, Mr₁, 2; rest om. 157 So Mf₂; M₁ *gētīk*; rest *gētī*. 158 Mf₁, 2, U₄, F₂, B om. *č*; K adds *i*. 159 So U₄, F₂, B; Mf₁ *havād*; Mf₂ *yehvūnēt havād*; D *yehvūnt*; Mf₁ *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 Mf₂, M₂ add *i*. 161 Mf₂ °vūnt. 162 Mf₂ om. 163 Mf₂, F₂ B *vaxšānde*; K *vaxšin*; L₁₂ om; M₁ *vaxšīnīh*. 164 U₁, 2, 2, L₁₂, M₁, 2, 2, Mr₁, 2 add *i*. 165 Mf₁, U₁, 2, 2, 4, D, M₁, X^{atāš}; L₁₂ *X^{atāš}*. 166 U₁, 2, L₁₂, M₁ om; D K *aēγ*. 167 Mf₁ changes *frārōntar* into *frārōn mēništar*; Mf₂, U₂, 4, F₂, B, A, M₂, Mr₁, 2 *frārōn mēništar* for *frārōntar mēnišn*; Mf₁, U₁, 2, D, K, L₁₂, M₁ *frārōntar*. 168 Mf₁, 2, U₁, 2, 2, L₁₂, M₂, B, Mr₂ °dūnyēn; Mf₂ *dānd*. 169 Mf₂, U₁, 2, 2, D, A, M₁, 2, Mr₁, 2 om. 170 Mf₂ adds *frārōh mēništar*; U₁ om. *č*; U₂, 2, L₁₂, M₂, B, Mr₂ *mavan čē*; U₄, F₂, B *min-č*. 171 Mf₂, U₁, 2, D, A om. 172 U₂, M₂, Mr₂ *kapak*. 173 U₂, M₂, Mr₂ pref. *yehvūnēt*; L₁₂ *yehvūnēt*; A, Mr₁ pref. *yehvūnt*. 174 Mf₁ om. *h*; Mf₂, 2 add *i*. 175 U₁ *ān*; U₄ *zak*; M₁ *val*. 176 U₂ *yehabūnam*. 177 Mf₁, U₁, 2, D, K, L₁₂, M₁, Mr₂ om. *m*. 178 Mf₂ *rušn*. 179 D, K, M₁ om. 180 Mf₂, U₁ om; U₂, A, M₂, B, Mr₁, 2 *rōšnīh zak* for *zak rōšnīh*; D adds *i*. 181 Mf₁, U₁, 2, K, L₁₂; M₁

rōšn. 182 M₂, U₁, A, M₁, Mr₂ om. 183 M₁, s, U₁, s, s, D, L₁₂, A, M₂, s, Mr₁, s, bālist; K *ō bālist*, M₁ *bālistan*. 184 U₁, s, D, M₁ *bālinān*; A *bālinēt*. 185 U₁, s, D, A, M₁ om. 186 M₁ gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtūnūt aēy Xvaršēt pāe*. 187 M₂, *ruān*. 188 M₁ *ae for pavan Lak madam*. 189 U₄, F₂, B om. 190 M₁ adds *ōhrmasd min lak*; Mr₄ adds *ōhrmasd*. 191 M₂, M₃ give *pavan rasišnīh vartišnīh i Tan Pasīn* instead of *vartišn yehamtūnūt*; U₂, A, M₂, Mr₁, s add *pavan rasišnīh vartišnīh Tan Pasīn*; U₄, F₂, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasīn*; D adds after *šapīrih Tan i Pasīn, min daftar i zakāe: pavan lak Awzūnīk Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasīn*. 192 Only M₁ gives *aēy . . . Ristāriz*. 193 M₂, U₄, F₂, B om. *min sarītarīh . . . Tan i Pasīn*; U₂, A, M₂, s, Mr₁, s give this sentence after *harā vabidūn*. 194 U₂ *sarītarīh*. 195 M₁ *u*. 196 So M₂, U₂, K, M₂, s, Mr₁, s; rest om. 197 A *pasīn*. 198 M₁, s, U₁, s, K, L₁₂, M₁ om. the rest; U₂, A, M₂, s, Mr₁, s *mavan*. 199 U₄, D, F₂, B *°tūnim*. 200 So M₂, U₄, D, F₂, B; U₂, M₂, s *arzanīh*; A, Mr₁, s *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtūnūt min sarītarīh pavan newakīh i Tan Pasīn*. All except M₂, U₄, F₂, B, M₁ give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz zufr yedrūntan*; U₁, s, D further add *u pavan kolā ēvak ašem vohu rōēšā frōttar vabidūntan*.

I. 6

1 M₁, s, s, A, M₂, Mr₁ pref. *Xvaršēt amark rāyōmand arvandas p yezbezūnam*. 2 U₁, M₁ om. 3 M₁, s *frēhgōyōt*; M₂, U₁, s, s, K, L₁₂, A, M₁, s, s, Mr₁, s *frāgōyōt*; U₄, F₂, B *frāxvāyōt*; D *frāgōyōt*. 4 M₁, M₂ *yezbezūnam*; U₄, F₂, B *alsam*. 5 So U₄, F₂, B; M₁ *mavan*; rest om. 6 M₂ om. *ō*. 7 So M₂, s, U₄, F₂, B; rest om. 8 M₁ om. *ih*. 9 So M₁, s; rest 1000 in numerals; U₄, F₂, B om. *hazār . . . buland*. 10 M₂ adds *ih*. 11 M₂, D om. *i*. 12 U₁, s, L₁₂, M₂ *°tāštēt*. 13 M₁, s, Mr₁ om; M₁ *u*. 14 M₂, U₁, D, M₁ om. 15 M₁ adds *aēy kabed buland*. 16 So M₂, U₂, s, L₁₂, A, M₂, s, Mr₁, s; rest om. 17 U₂, M₂ *ākāš*. 18 Only in D; M₂, U₁, s, s, K, L₁₂, A, M₂, s, Mr₁, s have *u*. 19 Only in D; M₁, s, U₄, F₂, B have *u*. 20 M₁, s *datistān*; M₂, K *dēnāk*; U₁, s, L₁₂, M₂ *denīh*. 21 M₁, s, U₄, F₂, B om; M₁ om. *u zyaš bēn xvāškārīh*. 22 L₁₂, M₂ *xvāškārīh*. 23 M₁ om. 24 U₁ adds *i*. 25 M₂ *advāb*; M₁ *axvīh*. 26 M₂, U₄, F₂, B om. the gloss. 27 M₂, U₁, s, s, L₁₂, M₂, s, Mr₂ *būšasp*. 28 A om. *ā*. 29 All except M₂, U₄, F₂, B om. 30 Only U₂, A, M₂, Mr₁, s give *ayāwārīh yedrūnišn*. 31 M₁, U₄, F₂, B *jīkār*; M₂ *jīgār*; U₁, D *jīgar*; U₂ *jīgar* but *jīgār* in margin; K *jīgārā*; M₁ *jīkār* and adds *vāšā aēy-aš zurōmand bāšā*.

1 A *m* is missing. 2 D, M₁ om. 3 M₂ *matān*. 4 M₁ *dehupātān* but *ān* scratched out; M₂, U₁, s, K, A, M₂, Mr₁ add *ān*; U₂, L₁₂, M₂ add *yān*. 5 M₁ *yezbezūnam*; M₂, U₄, F₂, B *alsam*. 6 M₂ *pavan*; A, M₂ add *i*; M₁ *min*. 7 M₂ om; U₂, M₂, Mr₁ in Av. characters. 8 U₂, A, M₂, Mr₁, s *dāt*; M₁ *°bānēt*. 9 A, Mr₁ *havātām*. 10 M₂, U₁ om. *u*. 11 So A, Mr₁; rest *Yasdān*. 12 M₁, s, s, U₄, F₂, B, L₁₂ om. rest of the paragraph; U₁, s, A, M₂, Mr₁ add *i*; K adds *ī*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr₁ add *i*. 17 U₁, D, K *Xvātā*.

18 U₁, A, M₁, Mr₁ om. 19 U₂, M₂, ₂ rēyōmand; D, K om. *ā*. 20 U₁, ₂, D, K, A, M₁, ₂, Mr₁ arvandas; U₂, M₂, Mr₂ arvandast. 21 M₂ yezbexūnam.

I. 8

1 Mf₂ Tištr-č i; U₄, F₂, B Tištr-č. 2 Mf₁ drustih; Mf₂, U₄, F₂, B drusēt; Mf₂, U₁, ₂, D, K, L₁₂, M₂, ₂, Mr₂ drustih i. 3 Mf₂ čašmih; U₄, F₂, B čišmak. 4 U₁, ₂, D, F₂, B izam; M₁ izam and adds aēy Tištr stārak rā. 5 Mf₁, ₂, L₁₂ om. Tištr . . . vārišnik Tištr stār rā izam; Mf₂, U₄, F₂, B pref. Tištr i star i rāyōmand gadāōmand āizam. 6 Mf₂, U₄, F₂, B i. 7 Mf₂ om. *ae* . . . vārān. 8 Only in K, A, M₁, Mr₁. 9 Mf₂ om. vārišnik . . . izam; U₄, M₂ add i; U₄, F₂, B give Tištr ānā for vārišnik Tištr stār; A, Mr₁ om. *ih*. 10 U₂, D, A, M₂, Mr₁, ₂ stārak; M₁ om. 11 M₂ yezbexūnam. 12 Mf₂ adds i; U₂, D, K, A, M₂, Mr₁, ₂ have rāyōmand gadāōmand Tištr, stārak rā yezbexūnam for Tištr . . . yezbexūnam; U₄, F, B om. the sentence. 13 Mf₁ star i; Mf₂, M₁ om.; Mf₂, U₂, L₁₂ star; M₂ stārak. 14 Mf₁, ₂ add i. 15 M₁ adds rā. 16 Mf₁ °bexamnmd; M₂, ₂, U₁, ₂, L₁₂ izam. 17 Mf₁, ₂, U₄, K, F₂, B star; Mf₂ kukbā; D, A, M₁, Mr₁, ₂ stārak. 18 Mf₂, U₁, K, A, Mr₁, ₂ om. 19 Mf₂ om. 20 Mf₁ °bexamnam; Mf₂, U₁, A izam. 21 Mf₁, ₂, ₂, M₂ om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U₂, D, A, M₁, Mr₁ stārak for stār i. 23 A gadād; M₁ (pref. u; Mr₁, ₂ pref. i. 24 Mf₁ Spēhūr; M₁ Spās. 25 U₄, F₂, B, M₁ om. 26 Mf₂ adds i. 27 Mf₁ °bexamnam; Mf₂, U₁, ₂, K, F₂, B izam; U₂ °bexūn. 28 Mf₂, U₄, F₂, B Zrvān; A, Mr₁ Zamānak; M₂ ā in Av. character. 29 U₄, F₂, B, A, Mr₁ om. 30 U₁ Akanār. 31 Mf₁, M₂ yezbexūnam. 32 Mf₂, U₄, F₂, B Zrvān; A Zamānak; M₂ gives the sentence after Vāt . . . izam. 33 A om. 34 U₂, M₁ dēr. 35 Mf₁, D Xvatā; U₂ Xvadā. 36 Mf₁, M₁, ₂ yezbexūnam. 37 Mf₁, ₂, ₂, U₄, F₂, B, L₁₂ om. the sentence; M₁ pref. u. 38 U₂, A, M₂ om. 39 A, Mr₁ om. K. 40 U₂, A, M₂, Mr₁, ₂ dāt; M₁ °dahāk. 41 U₂ repeats Zamān i Dirang Xvatāe izam; M₂ yezbexūnam. 42 Mf₁ om. *z*; Mf₂, K rāstak; M₁ razist. 43 U₁, D, M₁ om.; K ā. 44 So Mf₂ D; rest Frazānik. 45 Only in Mf₁, U₄, F₂, B. 46 Mf₁, M₂ yezbexūnam. 47 Only M₁ gives the gloss. 48 Mf₂, U₁, K, M₁ om. 49 So in Mf₁, ₂, ₂, U₂, K, A, M₂, Mr₁, ₂; rest om. 50 Mf₁, ₂, U₁, ₂, M₂ Māsdastān; Mf₂ Māsdastān i; U₂, L₁₂, A, M₁, ₂, Mr₁, ₂ Māsdastān; U₄, F₂, B Māsdastān; D Māsdastān; K Māsdastān i. 51 Mf₂, U₁, K, A, M₁ izam. 52 Mf₁, ₂, ₂, U₄, F₂, B, L₁₂ om. the rest of the paragraph; U₂, ₂, K rāš. 53 U₁, D, K om. 54 K om. 55 U₂, ₂, M₂, ₂, Mr₂ add i; A, Mr₁ om. *ih*. 56 M₂ yezbexūn. 57 Only M₁ gives the gloss. 58 M₂ yezbexūn. 59 U₂, M₂ min; K om. the gloss; M₁ aēy nāyūtāk. 60 U₁ om.; M₁ mavan min. 61 So U₁, ₂, ₂, M₂, ₂, Mr₂; rest om. 62 D bahārik; M₁ bārik. 63 A, Mr₁ om. 64 Mr₂ om. *i*. 65 U₂, M₂ ā in Av. character. 66 U₂ rāš with ā in Av. character; M₂ rāš. 67 U₁, D om. 68 U₂, A, M₂, Mr₁, ₂ Kōh with h in Av. character. 69 M₁ om. 70 M₂ yezbexūnam.

I. 9

1 Mf₂ adds č; U₁, ₂, L₁₂, A, M₂ °vist; D, K °vistin; Mf₂, U₂, M₂, Mr₁, ₂ °vist. 2 Mf₁, ₂, L₁₂, add i. 3 D mēnūk Yāsat for Yāsat i mēnūk. 4 Mf₂, U₁, ₂, F₂, B, M₁ om. 5 U₁, M₁ izam; U₄, F₂, B āizam. 6 Mf₂ adds č; Mf₂, U₂, M₂, Mr₁, ₂ °vist; U₁, ₂, D, A, M₂ °vist; M₁ pref. u. 7 Mf₂, ₂, U₂, ₂, D, K, L₁₂, M₂, ₂, Mr₁, ₂

add i. 8 Mf₂, *gēñh Yazat* for *Yazat i gēñh*; L₁₂ om. 9 Mf₂, U₂, F₂, B, L₁₂, A, M₁, 2, Mr₁, 2, om. 10 Mf₂, U₂, F₂, B *gēñhā*. 11 Mf₂, 2, U₁, 2, M₁ *izam*; U₂, F₂, B *aisam*. 12 This gloss is found only in D, M₁, 2; M₁ has *aeγ*. 13 M₁, *gēñh Yazat* for *Yazat i gēñh*. 14 M₁ om. 15 M₁ pref. *hanā*. 16 MSS. *Atāš*. 17 M₁ om. 18 M₁ om. 19 M₁ om. 20 M₁ om. 21 M₁ *hanā*. 22 D *hamāe*; M₁ *hamak*. 23 M₁ om. 24 D *amat*. 25 M₁ *šinman*. 26 M₁ *xaditūnēt*. 27 M₁ *mēnūk Yazat* for *Yazat i mēnūk*. 28 M₁ *xaditūnēt*. 29 Mf₁, 2, L₁₂ om. from here to the end of the paragraph; Mf₂, U₂, F₂, B give the sentence thus: *sak i nafšā ruvān izam*; U₂, K, A, M₂, Mr₁, 2, pref. *ō*. 30 So in U₂, D, A, M₂, 2, Mr₁; rest om. 31 K *iz*; remainder cut off in binding; M₂ *yezberūnam*. 32 Mf₂, U₂, F₂, B *sak i nafšā Fravāhr izam*; for *Fravahr i nafšā rā izam*; A, Mr₁ pref. *sak*; M₁ pref. *u*; M₂, Mr₂ pref. *ō*; all except M₁ have *Fravāhr*. 33 U₁, 2, K om. 34 K cut off in binding; M₂ *yezberūnam*. 35 Mf₂, U₂, F₂, B om. the sentence; U₂, A, M₁, 2, Mr₁, 2, give *barā*; rest om. 36 U₁, K add *valā*; U₂, D, M₂ give the sentence thus *ō valā li ayāwārīh Ōhrmasd*; M₁ *li ayāwārīh Ōhrmasd*. 37 K cut off in binding. 38 K, M₂, Mr₁, 2 om. 39 U₁, K om. 40 Mf₂ adds *i*; U₁ *šapirān*. 41 Mf₂, U₂, F₂, B add *i*; K cut off in binding. 42 Mf₂ adds *i*; U₂, Mr₂ pref. *u*. 43 All except Mf₂, M₁ *Fravāhr*; K cut off in binding. 44 M₂ *yezberūnam*. 45 So Mf₂, U₂, 2, 4, D, M₂; rest om. 46 K cut off in binding. 47 A *rātyōmand*. 48 Mf₂ *arvand-sūsā*; all except U₂ *arvandasp*; K *arvad* cut off in binding. 49 U₂, M₂, 2, Mr₁, 2, *yezberūnam*; A pref. *rā*.

2

I. IO

1 Mf₁ *Xvarxšēt*; U₂, M₂, Mr₁, 2 om. the sentence. 2 Only in Mf₂, U₂, L₁₂, M₂.

I. II

1 Mf₁ *Xvarxšēt*; Mf₂, U₂, 2, L₁₂, M₂, 2, add *i*; Mr₂ om. the sentence. 2 Mf₂ adds *ih*; U₁ adds *gadāōmand*; A *rātyōmand*. 3 So Mf₂, U₂, L₁₂; rest *arvandasp*; A adds *rā*. 4 U₁, 4, F₂, B, M₁ *izam*; A pref. *rā*. 5 K *adīn-aš*. 6 U₁, M₁, *mavan*. 7 Mf₁, U₂, M₂ *Xvarxšēt*; L₁₂ *Xvaršēt*. 8 Mf₁ om. 9 U₂ *xadūinak*. 10 So Mf₂, U₂, F₂, B; rest *amat*; M₁ *xadūinak* in place of the gloss. 11 Mf₂, U₂, F₂, B om. *adīn . . . tāpēt*. 12 M₁ *mavan*. 13 Mf₁ *Xvarxšēt*. 14 K *rōč i*. 15 M₁ *amat lāla yātūnēt*; M₂ pref. *čigōn*. 16 Mf₂ *yekātimund*; U₁ *°mūnēt*; K *yekāvimtand*. 17 Mf₂ adds *ān*; K adds *u mēnūk*; M₂ pref. *levatā*. 18 K adds *i*. 19 U₂, F₂, B *100 kōnak*. 20 U₂, F₂, B, L₁₂, M₁, 2, om. 21 Mf₁ adds *i*; U₂, F₂, B *1000 kōnak*. 22 Mf₂, U₂, F₂, B om. 23 Mf₂, U₂, K, L₁₂, M₂, Mr₁, 2, add *i*. 24 Mf₂, U₂, F₂, B *barā*; only D, M₁, 2, give *ham*; rest om. 25 Mf₂, M₁ *°yēn*. 26 Mf₂, U₂, F₂, B *hanā*; D, M₁ *sak*; A, Mr₁ *dēnā*. 27 Mf₂, U₂, D, F₂, B, M₁ om. 28 Mf₂, U₂, M₂, Mr₁, 2, add *i*. 29 All except Mf₁, 2, 3, U₂, F₂, B om. 30 Mf₂, U₂, F₂, B *sātūnind*; K *rānētēt*. 31 D om. 32 Mf₂ om. 33 Mf₂, Mr₁, 2, add *i*. 34 Mf₂ *°kūnt*; A *°kūnēt*. 35 Mf₂ *madā*; U₁ om. 36 Mf₂, U₁, 2, D, K, A, M₁, 2, Mr₁ om. 37 U₂, A, M₂, Mr₁, 2, om. 38 Mf₁ om. *ih*. 39 Mf₁, U₁, 2, D, M₁, 2, Mr₂ om. 40 Mf₁ om. *k*; Mf₂, U₂, L₁₂, M₂ add *i*; Mr₂ *ahrāēt*. 41 Mf₁ om. *ā*. U₁ om. *ē*. 42 Mf₁ om. *ih*; U₂, M₂ *frāēdahišnih*; U₂, F₂, B *frāēdahišnih i*. 43 Mf₁ om. 44 Mf₁, U₁, 4, D, F₂, B, M₁, Mr₂ om. 45 Mf₂ om. *rā*; U₁ om. *kīh*; U₂, M₂ add *i*; K om. *k*. 46 M₁ om. the gloss. 47 Mf₂ om. 48 So Mf₂, U₁, 2, 3, K, L₁₂, M₂, 2, Mr₂; rest *awšāyēt*; U₂, F₂, B repeat *pavan frāēdahišnih sak i ahrākih gēhān . . .*

awsdyāt. 49 *Mf*₁, 2, 3, *U*₄, *F*₂, *B* om. the sentence; *D* pref. *u*; *L*₁₂ om. the sentence but has *frādahišnīh Xvaršēt amat* added above the line. 50 *U*₂, *M*₂, *Mr*₂ om. *ih*. 51 *U*₁, 2, *M*₂ *amat*; *U*₂, *M*₂, *Mr*₂ *amat Xvaršēt* for *Xvaršēt mavan*; *M*₁ *sak Xvaršēt*; *Mr*₁ *mavan Xvaršēt*. 52 *M*₂, *Mr*₁, 2 add *i*. 53 All except *U*₂, *M*₂, *Mr*₂ have *arvandas*; *D* adds *frādahišnīh sak ahrākīh gēhān rāe u frādahišnīh ahrākīh i tan rāe u frādahišnīh i Xvaršēt mavan amark rāyōmand u arvandas* *ait*.

I. 12

1 *M*₁ om. 2 *Mf*₁, *U*₂, *K*, *L*₁₂, *Mr*₂ *Xvarxšēt*; *Mf*₂ adds *i*; *M*₂ *Xvarxšast*. 3 *U*₂ *awsat*; *L*₁₂, *M*₂ *awsyet*. 4 *Mf*₂, *U*₂, *A*, *M*₂, *Mr*₁, 2 pref. *ae*; *U*₁, 3, *D*, *K*, *L*₁₂, *M*₂ *ae*. 5 *M*₁ °tünd. 6 *U*₁, 3, *D*, *K*, *L*₁₂, *M*₂ om.; *M*₁ °vünd. 7 *U*₄, *F*₂, *B*, *A*, *Mr*₁ add *i*. 8 MSS. give *yōšdāsr* throughout the paragraph; *K* adds *i*. 9 *Mf*₂ adds *i*. 10 *Mf*₂ *aš*. 11 *Mf*₁, 2, *U*₄, *F*₂, *B*, *M*₁ *lēlayā*. 12 *U*₄, *F*₂, *B* *Šēdan*; *M*₁ *Šēdā*. 13 *Mf*₁, 2 om.; *M*₁ adds *zanih*. 14 *Mf*₁, 2, *U*₄, *F*₂, *B* *yedrūd*; *Mf*₂ gives *yedrūd* in the margin. 15 *K* has *mayā i xānik pāk yōšdāsr i mayā i tačāk yōšdāsr i for mayā tačāk . . . xān yōšdāsr*. 16 *Mf*₁, 2, *U*₁, 2, 4, *D*, *F*₂, *B*, *M*₁, 2, *M*₂ om. 17 *Mf*₁, 2 om. *k*; *U*₁, 3, *D*, *K*, *L*₁₂ *xānik*; *U*₂, *M*₂, *Mr*₂ *ā* in Av. characters. 18 *Mf*₁, 2 adds *aēy pāk*; *Mf*₂ *pāk*; *U*₁, 3, *D*, *L*₁₂ pref. *pāk*; *K* pref. *pāk* and adds *i*. 19 *Mf*₁, *U*₄, *F*₂, *B* *pavan*; *Mf*₂ adds *pavan*; *U*₁, *M*₁ om. 20 *Mf*₁, *U*₄, *F*₂, *B*, *M*₂ om. *ik*; *U*₁, 3, *D*, *L*₁₂ *bilā*; *K* *tačāk*. 21 *Mf*₂, *U*₁, 3, *D*, *L*₁₂ pref. *pāk*; *U*₂, *A*, *M*₂, *Mr*₁, 2 *pāk* and add *mayā i bilā pāk yōšdāsr*; *D* writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdāsr mayā i xān yōšdāsr*; *K* adds *i*; *M*₂ adds *aēy bilā*. 22 *Mf*₁, 2, *A* *pavan*; *Mf*₂, *U*₂, *K*, *M*₂, *Mr*₁, 2 add *pavan*; *U*₁, 4, *F*₂, *B*, *L*₁₂, *M*₁ om. 23 *Mf*₂ *zrayk*; *U*₁, 3, *M*₂ add *i*. 24 *Mf*₁, 2, *U*₁, 4, *F*₂, *B*, *L*₁₂, *M*₁ om. 25 *Mf*₁ *amrēšt*; *Mf*₂, *U*₂, *K*, *L*₁₂, *M*₂, *Mr*₁, 2 add *i*. 26 *M*₁ °vünd. 27 *Mf*₁, 2, *U*₄, *F*₂, *B* om. 28 So *Mf*₁, 2, *U*₄, *D*, *F*₂, *B*, *M*₁; rest *ahravān*. 29 All except *Mf*₁, 2, *U*₄, *F*₂, *B* add *dām*; *M*₁ adds *dāmān*. 30 *Mf*₁ om. 31 *U*₁ *yal*; *A*, *Mr*₁ add *i*.

I. 13

1 *Mf*₂ *madam*. 2 *U*₁, *K* *mavan*; *M*₁ pref. *hat*. 3 *Mf*₁ *Xvarxšēt*. 4 *Mf*₂, *U*₄, *F*₂, *B* *lālā lā* for *lā lālā*. 5 So *Mf*₁, *U*₄, *F*₂, *B*; *Mf*₂ *varxšāe*; *M*₁ *varxšēt*; rest *varxšāe*. 6 *M*₁ has *aēy lālā lā yātūnd vad zak zamān Šēdān* for *aēy hambun-č . . .* 7 *U*₄, *F*₂, *B* °būn-č. 8 *K* *dāmān i*. 9 *Mf*₂ *dērtar*; *U*₂, *L*₁₂, *M*₂ *arikhtar*; *U*₁, *F*₂, *B* *dērtar*. 10 *D*, *A*, *Mr*₁ °tūnēt; *Mf*₁ insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 *A*, *Mr*₁ pref. *ae*. 12 *U*₂, *A*, *L*₁₂, *M*₂, *Mr*₁ *Šēdā*. 13 *Mf*₁, 2, 3 *vist*; *U*₄, *F*₂, *B* add *i*; *M*₁ adds *dāmān*. 14 *Mf*₂, *U*₄, *F*₂, *B* *murnčēnēnd*. 15 *Mf*₂ *mand*. 16 *Mf*₂, *U*₄, *K*, *F*₂, *B*, *M*₁ om. 17 *Mf*₂, *U*₄, *F*₂, *B* 7 in numerals; *D* *haft*. 18 *A* adds *rā*. 19 *Mf*₂, *U*₁, 2, 3, *K*, *L*₁₂, *M*₂, 2, *Mr*₁, 2 om. 20 *M*₁ gives *pavan nikās dārišn mekadrunyēn u hat nikās dārišn mekadrunī hač-šān lā tuvān yehvūnt* for *madam dārišnīh . . .* 21 *Mf*₁ om. *ih*. 22 *Mf*₁ *lā*; *U*₄, *F*₂, *B* om. 23 *Mf*₂ *m š*. 24 So *Mf*₁, 2, *U*₄, *F*₂, *B*, *A*; rest *ēstinišnīh*. 25 *Mf*₁ om. *lā*; *Mf*₂ om. *č*; *A*, *Mr*₁ pref. *u*. 26 So *U*₄, *K*, *F*₂, *B*; *Mf*₁ °rūnīman; *Mf*₂ °rūd; *Mf*₂ °rūnyēn; *U*₁ *mekrūnt*; rest °rūnt. 27 *Mf*₁, *U*₂, 3, *D*, *L*₁₂, *M*₂, 2, *Mr*₂ pref. *u*; *Mf*₂, *H* qm.; *Mf*₂ *u mavanšān*; *U*₁ *mavančšān*; *D* pref. *u* and adds in margin *pāspānīh*. 28 So *Mf*₂, *U*₄, *F*₂, *B*, *M*₂; *Mf*₁ °rūnīman; *U*₁, *M*₂ °rūnt; *U*₂, *A*, *Mr*₁, 2 °rūd; *U*₂, *D*, *L*₁₂ °rūnt and add

u amat-č-šan mekadrūnand; K om. 29 Mf₁ pref. u amat; Mf₂ adds i; K č-šan. 30 Mf₁, U₁, D, K, L₁₂, M₂ yehvūntan; U₂ changes dāštān into yehvūntan; U₄, F₂, B i štan; A, M₂, Mr₂ add yehvūntan; Mr₁ adds yehvūnt. 31 U₄, F₂, B pref. yehvūnt; D adds aēy lā aiš mēnūk Yasat denā axv i astōmand rāe pāspānīh tuvān kartan aēy mavan hat zak mēnūk Yasat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šan pāspānīh lā tuvān yehvūnt havāe; K hand.

I. 14

1 Mf₂ yezbezūnēt; U₄, F₂, B iśd; M₁ yezbezūnd. 2 Mf₁ Xvaršēt; K pref. ō. 3 So Mf₁, U₂, L₁₂, M₂, ; rest om. 4 So U₄, F₂, B; rest om. 5 Mf₂ rāyōmand. 6 All except Mf₂ om. 7 So Mf₂, U₂, K, L₁₂, M₂, Mr₂; rest arvandas; D adds mavan kolā amat išet Xvaršēt amark rāyōmand arvandas; M₁ adds rā. 8 Mf₂ om. pavan . . . tamikhān. 9 M₁ zak laxvār. 10 U₄, F₂, B om. ih; M₁ yaxsenunt. 11 M₁ om. 12 U₂, L₁₂ pref. tam; D om. ikhān. 13 Mf₂ laxvār; M₁ zak laxvār. 14 M₁ yaxsenunt; Mr₂ om. t. 15 So in U₁, , D, A, Mr₁; rest om. 16 So F₂, B; Mf₁ tam tamikan; U₂, D, L₁₂ tam tōmakān; rest tam tōmikhān. 17 Mf₁, U₂, M₂, Mr₂ add extra ā; Mf₂, U₂, , F₂, B, L₁₂, M₁ Šedān; D Šedān and adds min bāhar i apāč ēstišnīh aēy min bāhar i dūr kartan i tārīkīh u min bāhar i dūr kartan i tam tōniakān Šedān rā. aēy mavan tārīkīh pētāh kunēt. 18 Mf₂ laxvār; M₁ zak laxvār. 19 M₁ yaxsenunt. 20 So in U₁, , D, A, M₁; rest om. 21 Mf₂, U₂, , F₂, B, M₁ om. 22 D scratches out staxmakān and gives hazalān in the margin. 23 Mf₁, , U₄, F₂, B, L₁₂ om. pavan . . . parikhān. 24 M₁ pref. zak. 25 M₁ dāšt. 26 All except U₂, D, A om. 27 U₁, K om. 28 M₁ zak laxvār. 29 M₁ yaxsenunt. 30 Mf₁, , U₄, F₂, B om. 31 Mf₂, U₁ seš. 32 All except Mf₁, , om. 33 U₁, , D, M₂ nūhān; M₁ nihān. 34 M₁ rawišnīh. 35 So Mf₂, U₄, F₂, B; rest aš; D gives Kolā amat yezbezūnēt Ōhrmazd rā instead of af-aš . . . Ōhrmazd. 36 Mf₂, U₄, F₂, B išt; A, M₁, Mr₁ °bezūnēt; Mr₂ °bezūnam. 37 Mf₂, U₄, F₂, B om. 38 So Mf₂, U₄, F₂, B; rest aš; Mf₁ uš with u in Pers. characters; A, Mr₁ pref. u. 39 Mf₂, U₄, F₂, B išt; Mf₁, U₂, M₂ add yehvūnēt; A, Mr₁ °bahūnēt and adds yehvūnēt; M₁ om.; Mr₂ °bezūnam and adds yehvūnēt. 40 U₁ °spadān. 41 Mf₁, U₁, M₁ aš. 42 Mf₁ om. 43 Mf₁, U₄, F₂, B išt; Mf₂ hast; A, Mr₁ °bezūnēt and adds yehvūnēt; M₁ om. 44 Mf₁, D, M₁ om. 45 Mf₂ xvēš. 46 Mf₁ aš. 47 Mf₁, , min; D om. 48 Mf₁, , U₄, F₂, B om. 49 Mf₁ adds i. 50 Mf₁, , U₄, F₂, B, M₁ om. 51 Mf₂, U₄, F₂, B add č. 52 MSS. gētiš; Mf₂, F₂, B gētiš; U₂, , om.

I. 15

1 D pref. kolā aiš. 2 Mf₂ °bezūnam; U₄, F₂, B iśd; K, M₁ °bezūnēt. 3 Mf₁, U₂, K, L₁₂, M₂ Xvaršēt. 4 So in Mf₂, U₂, K, L₁₂, M₂, , Mr₂; rest om. 5 All except Mf₂, U₂, M₂ om. 6 Mf₁ om.; Mf₂ adds gadāōmand. 7 All except Mf₂, U₄, F₂, B, M₂, Mr₂ om.; U₄, F₂, B add gadāōmand, i. 8 So Mf₁, , L₁₂; rest arvandas. 9 Mf₂ om.; U₄, F₂, B af-aš. 10 Mf₂, U₂, A, Mr₁, , °bezūnam; U₄, F₂, B išt; M₁ °bezūnēt. 11 So Mf₂, , K, A, M₂, Mr₁, , ; rest om. 12 So Mf₂, U₄, F₂, B; D frāgōyōt; rest frāgōyōt. 13 U₂, D, M₁ om. 14 U₄, F₂, B give 1000 in numerals. 15 Mf₂, U₄, D, F₂, B, M₁ om. 16 M₁ adds i. 17 Mf₁, , U₁, K, L₁₂ om. the sentence; U₂, M₂, Mr₁, , pref. ae; D gives the sentence

after *guft* ⁶ *yekavimūnēt*; M₁ gives the sentence after *hamāk xaditūnēt*; A *ae aš*; M₁ om. 18 So U₄, F₂, B; M_f, om. *ih*; M₁ *frāgōyōt*; rest *frāgōyōtīh*. 19 D *hanā*; M₁ *hanā ašt*. 20 So M_f, U₄, F₂, B, M₃; D, M₁ om.; rest *mavan*. 21 M₂, Mr₁, *ā* in Av. characters. 22 M_f, om. 23 M₁ adds *i*. 24 D *tuvān*; M₂, Mr₂, *ā* in Av. characters. 25 All except D, M₁, *ā*, om. 26 U₂, Mr₂, *lūnēt*. 27 So M_f, U₄, F₂, B; M₁ om.; rest *ae*. 28 U₄, F₂, B give 1000 in numerals. 29 M_f, *gōšt*; M_f, M₁, *gōš*. 30 M_f, *inā*; U₁, L₁₂, M₃, *ān*; A, Mr₁, *ae*. 31 M_f, *aēγ-aš i*; U₄, F₂, B *aēγ-aš*; rest *aēγ*. 32 So M_f, U₁; M_f has 500 in numerals; rest give 1000 in numerals. 33 M₁ om. 34 M_f, pref. *havād levatā i*. 35 U₁, D, A *munēt*. 36 M_f, *valā*; U₁, *zak*; U₄, F₂, B *val*; D *ān i*. 37 A adds *rā*. 38 M_f, one stroke short; U₁, *tūnēt*. 39 K om. 40 M_f, U₄, F₂, B *zak-č*; M₁ om. *č*. 41 M₁, *munēt*. 42 M_f, U₁, K, L₁₂, M₁, *ā*, Mr₂ om.; A om. *u . . . vašmamūn*. 43 U₁, M₃, *zak-ič*. 44 M₁, *mūnd*. 45 Only D, M₁ give this sentence. 46 D *hamāe*. 47 M₁, *mūnd*. 48 D om.; K pref. *u*; M₁, *u*. 49 M₁ om. *ih*. 50 M_f, U₄, K, L₁₂, M₃, *ae*; U₁, M₂, Mr₂, *ān*. 51 U₁, D, K, M₁, *aēγ*. 52 M₁ om. 53 K adds *i*. 54 M_f, U₁, D *munēt*; M_f, *mūnt*. 55 M_f, *val i*; U₁, *zak*; U₄, F₂, B *val*; D *ān i*. 56 A adds *rā*. 57 M_f, M₁ om. *č*; M_f, U₄, F₂, B *zak-č*. 58 A adds *i*; M₁, *tūnēt*. 59 So M_f, U₄, D, F₂, B, M₁; rest om. 60 U₁, A, Mr₁, *zak-ič*; U₂, K, L₁₂, M₂, Mr₂, add *i*. 61 M_f om. *xa*; M₁, *tūnd*. 62 Only D, M₁ give this sentence; D adds *Yazat*. 63 M₁ om. 64 M₁, *tūnd*. 65 M₁ om. the rest. 66 M_f om.; D pref. *u*. 67 M_f, A *bexūnam*; U₄, F₂, B *ist*; K *ist*. 68 M_f om. *vasr i*. 69 A, Mr₁ add *i*. 70 So M_f, U₁, K, L₁₂, M₂, Mr₂; rest om. 71 M_f, U₄, F₂, B, M₃, *šēdān*; M₂, *šēdāān*. 72 M_f, D, K, A, M₁, Mr₁ om. 73 M₁ gives *vasr i hunxān hanā* instead of *Mitr . . . hunxāmīh*. 74 So M_f, U₄, D, F₂, B, A, Mr₁; rest om. 75 So M_f, U₄, F₂, B; rest *frāgōyōt*; U₁ adds *i*. 76 M_f om. *ae . . . ae aēγ*. 77 U₁, D, L₁₂, M₃, *hunxamīn*; U₄, F₂, B add *š*. 78 U₄, D, F₂, B *hanā*. 79 M_f gives *jīvāk* below *bāstān*. 80 M_f, U₂, L₁₂, A, M₂, Mr₁, om. *ētōn yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 M_f, *lūnt*. 82 M_f om. *vanāškārān . . . vabidunyen*; U₂, M₂, *vanāškārān rā*; L₁₂, *vanāškārān* with first *ā* in Av. character; A, Mr₁, *vanāhkārān rā*; M₃ pref. *u*. 83 U₂, M₂, Mr₂, *ā* in Av. character. 84 U₄, F₂, B om. 85 So U₄, F₂, B; rest *dūnyēn*. 86 M_f, U₄, D, K, F₂, B om. 87 U₁, *mēnūkīhā*; U₄, F₂, B om. 88 M_f, U₄, F₂, B *val*. 89 M_f, K *izam*; M₁, *bexūnēt*. 90 So M_f, U₄, F₂, B; M_f, *hamsā* and gives *hamsāk* above the line; M₁, *hamyā*. 91 K adds *i*. 92 M_f om. 93 M_f has *aēγ* with *mavan* in red ink written above the line; M₁, *mavan*. 94 M_f, U₄, F₂, B add *aēγ*; U₁, *hast*. 95 U₂, Mr₁, *mavan*; A om. 96 So M_f, U₄, F₂, B; M_f, *hamsān* and gives *hamsāyān* above the line; K adds *i*; M₁, *hamsāyān*. 97 U₂, M₂, Mr₂ add *mavan hamxā rawān*; A, Mr₁ add *mavan hamxā i rawān ašt*. 98 M_f, U₄, F₂, B *ae*. 99 M_f, U₂, L₁₂, M₂, *Xvarxšēt*. 100 M_f. 101 M_f, *rawān*. 102 M_f, *gāš-aš*; U₁, D, M₃, *gāš-aš*, L₁₂, *gās-as*.

I. 16

1 M₁ om. 2 A, Mr₁ add *i*. 3 M_f, add *i*; M_f adds *havāttum rāy u gadā*. 4 M_f, U₂, L₁₂, M₂, Mr₂, *Xvarxšēt*; M₁ adds *yezbešunēt*. 5 M_f, A om, *aēγ-am . . . Xvarxšēt*. 6 U₄, F₂, B om. 7 All except M_f, D, om. 8 M_f, U₂, K, L₁₂, M₂, Mr₂, *Xvarxšēt*. 9 M_f adds *ih*. 10 Only in U₄, F₂, B, M₁. 11 Only in U₄,

F₂, B; Mf₂ *valā izam*. 12 U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ om. 13 MSS. *nigōhšīšnōmand*; A, Mr₁ repeat *gō*. 14 Mf₂, U₂, M₂, Mr₂ add *i*; Mf₂ adds in the margin: *Yasišn i pavan Dastabar*; K, L₁₂ om.; M₁ *pavan Yasišn* for *Yasišn pavan*. 15 D om. 16 Mf₂, 2, U₄, F₂, B om.; rest add *i*. 17 Mf₂ adds *išā*; U₁, M₂ *Dastūr*; M₁ adds *aēy yezberūnēt*. 18 Mf₁, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*; U₄, F₂, B pref. *u*. 19 All except Mf₂, M₂ om. 20 Mf₂ adds *i*. 21 Mf₂ om. 22 All except Mf₂, U₂, M₂ *arvandasp*; Mf₁, K, Mr₂ add *i*; Mf₂, M₂ pref. *u* and add *i*; U₂ pref. *u*; D adds *rā*. 23 Mf₂, F₂, B add *i*; U₄ *sōr* and adds *i*; L₁₂ om. *sōhr* . . . *arvadasp*; M₁ *sōr*. 24 Mf₁, 2, U₂, K, M₂, Mr₂ *Xvarxšēt*; Mr₁ adds *arvandasp*. 25 All except U₄, F₂, B om. 26 Mf₂, U₄, F₂, B add *i*. 27 So U₁, 2, M₂; rest *arvandasp*; D adds *rā*; M₁ om. *asp* and adds *rā*. 28 Mf₂ *yezberūnam*; Mf₂, U₁, 2, 3, K, A, M₂, 2, Mr₁, 2 pref. *pavan*. 29 Mf₂ adds *u* *sōhr u*; U₁ adds *u sōhr*; U₂, K, M₂, Mr₂ add *sōr*; U₃, L₁₂, M₂ add *u sōr*; D adds *u sōhr i*; A, Mr₁ add *sōhr*; M₁ adds *u sōr u*. 30 Mf₂ *gōst*; U₄, F₂, B *gōšt*. 31 U₁, 2, 3, F₂, B, A, M₂, 2, Mr₂ om. 32 Mf₂, U₂, L₁₂ *Baršm*. 33 Mf₂, U₄, F₂, B om. 34 Mf₂ om. *ā*. 35 All except Mf₂, U₁, 2, 4, D, F₂, B, L₁₂, M₁, 2 pref. *i*; M₁ *dānāk*. 36 Mf₂, U₂, 4, F₂, B, A om. 37 Mf₂, U₂, L₁₂, M₂, Mr₂ *Mēsr*. 38 Mf₂ pref. *u*; L₁₂ *Avāstāk*. 39 M₂ adds *i*; Mr₁ pref. *u*. 40 Mf₁, K pref. *u*; U₄, F₂, B add *i*. 41 So Mf₂, U₄, F₂, B; U₁, M₁ om.; D, M₁ *u*; rest *i*. 42 U₁, M₁ *sōr*; U₄, F₂, B add *u*. 43 M₁ om. 44 Mf₁, U₁ *zak-ič*; Mf₂, U₄, F₂, B *zak i*; D *zak-č i*; M₁ om. 45 All except Mf₂, U₁, 2, D, K, L₁₂, M₁, 2, 3 add *i bišāmrušik*; M₁ adds *milayā*. 46 Mf₂ om. the paragraph. 47 U₁, D *hastān*; U₂, M₂ *h č tān*. 48 All except Mf₁, 2, U₄, 2, D, M₁, 2, 3 om. the gloss. 49 Mf₁, 2 add *i*; D adds *mavan*; M₁ *vēh*. 50 Mf₁ *°dūnam*; Mf₂ *°dūnā*; M₂ *°dūd*. 51 Mf₂, U₂, M₂ *ahrāh*; L₁₂ om. *kī*. 52 U₁, 2, D, L₁₂, M₂ add *č*. 53 Mf₁, U₄, F₂, B, L₁₂ repeat *čikāmčāe*; Mf₂, U₂, D, K, A, M₂, 2, Mr₁, 2 add *i*. 54 Mf₁, U₁, 2, D, A, M₂ om. 55 Mf₁, M₁ om. 56 A, M₁, Mr₁ om. 57 All except Mf₁, D, A, M₁, Mr₁ om. 58 Mf₁ *yezberūnam*. 59 U₁, 2, M₂ add *mavan zakar i valā Yazdān šapīr havād*; K, L₁₂ om. 60 All except D, A, M₁, 2, Mr₁, 2 om. the paragraph; M₁ pref. *ae*. 61 So A, Mr₁; rest *xvatā*. 62 D, M₂, Mr₂ add *ān*. 63 A, Mr₁ *martūm*. 64 D, Mr₂ *rā*. 65 M₂ *hamā*. 66 Only in D, Mr₂. 67 A, M₁, 2, Mr₁ om. the gloss. 68 M₂ *hamāe*. 69 So D, Mr₂; M₁ *u*. 70 M₁ om. 71 M₂ om. 72 So D, M₂; rest om. *ān*. 73 Only in D, M₂. 74 So D, A, Mr₁. 75 D, M₁ *Mazdāstān*; A, M₂, Mr₁ *Mazdāstān*. 76 A, Mr₁, 2 *aitum*; M₁ *ait*; all except M₁ add *lenā rā*. 77 A, Mr₁, 2 om. *iš*. 78 M₂ *š* in Av. character. 79 D *vīgūmānik*; A, Mr₁, 2 *bēšakih*; M₁, 2 *aviīgūmānik*. 80 A, Mr₁, 2 om. 81 A, M₁, 2, Mr₁ om. the gloss. 82 Mr₂ *mavan*. 83 D *āfrīnīnam*.

I. 17

1 Mf₂, U₂, 4, F₂, B, A, M₂, Mr₁, 2 give this paragraph; rest om.; U₄, F₂, B, A, Mr₁ om. *val*. 2 U₂, M₂, Mr₂ *Xvarxšēt*. 3 All except Mf₂ om. 4 So U₂, M₂, Mr₂; rest *arvandasp*. 5 U₂, M₂, Mr₂ add *pērōš yekvūnāt gadā i šapīr Dēn i Masdayasn*.

I. 18

1 Mf₁, U₂, L₁₂, Mr₂ om. the paragraph; Mf₂ adds *i*; M₁ *Ahurōnī*. 2 Mf₂ om.; M₁ *Ahur*; M₂ *Hurh*. 3 D, M₁ om. 4 U₁, K, A, M₁, 2 *sōr*. 5 Mf₂ *u*; U₁, 4, D, K, F₂, B, M₁, 2 om. 6 Mf₂, D, M₁ om. 7 Mf₂ *nēwam*. 8 Mf₂ om.; M₁, 2

sōr. 9 *Mf*₂, D pref. *u*. 10 D, *M*₁ om. 11 *Mf*, *dahmāmān*; all except *U*₁, *K*, *M*₂ give *dāhmān*. 12 So *U*₄, *F*₂, *B*; D *nikirtak*; *M*₁ *nikirit*; rest *nikirit*. 13 D adds in the margin: *lak rāe yesbeṣūnam*; *K sōr sōhr*; *M*₁, *sōr*. 14 *U*₁, *K* *hast*; *U*₄, *F*₂, *B* om. the gloss. 15 D om. 16 So *U*₁, *K*, *M*₂; rest *dāhmān*. 17 *Mf*₁, *K* have two strokes in place of *ā*. 18 *Mf*₂, *yekavīmūd*; *U*₁, *K* pref. *sak*; *M*₁ °*lānd*; *M*₂ pref. *sak* and has one stroke less.

I. 19

1 All except D, A, *Mr*₁ om. the whole paragraph. 2 A, *Mr*₁ *māh*. 3 A, *Mr*₁ om. 4 A, *Mr*₁ give the gloss thus: *pētāš gētiš dātār ae aēy yehvunitak*. 5 A, *Mr*₁ om. 6 A, *Mr*₁ om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, *Mr*₁ om. 9 A, *Mr*₁ om. the gloss. 10 D adds *val*. 11 A, *Mr*₁ om. 12 A, *Mr*₁ om. 13 A, *Mr*₁ add *yaxsenunēt*. 14 D pref. *u*. 15 A, *Mr*₁ om. 16 D *Masdistān*; A, *Mr*₁ *Masdistān*. 17 D om. *ih*. 18 A, *Mr*₁ om. 19 D om. *ih*. 20 A, *Mr*₁ *vāfrīgānik*. 21 A, *Mr*₁ om. 22 A, *Mr*₁ om. 23 A, *Mr*₁ om. 24 D om. 25 D *Masdistān*; A, *Mr*₁ *Masdistān*. 26 A, *Mr*₁ om. 27 A, *Mr*₁ om. 28 D *Zartuhšt*; A, *Mr*₁ *Zartuhštīh*. 29 A, *Mr*₁ om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR¹ NYAISH

1 *Mf*₁, *u*, *U*₄, *F*₂, *B*, *L*₂₂ om. the whole Nyaish.

2. O

1 *M*₁ om. the paragraph. 2 *U*₁, A, *Mr*₁ *Xvātāe*. 3 *U*₂, *M*₂, *Mr*₂ °*ih*. 4 D °*ik*. 5 MSS. give *frāgōyōt*. 6 *U*₂ om. *r*. 7 Only in D. 8 *U*₂, D, *M*₂, *u*, *Mr*₁, *u* add *yūm*; *U*₂, *K*, A add *denā*.

2. IO

1 *U*₂, *M*₂, *Mr*₂ *mavan*; A adds *i*; *M*₁ om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 *U*₁, *u* om. *v*. 4 *K* om. *ae Rāmišn Xvārūm*. 5 D, *K* *hanā*. 6 *U*₁, *u*, *Mr*₁, *u* add *i*. 7 *U*₁ *amat*; D pref. *ait*. 8 *K* has *bēn xvarišn anšūtān* for *anšūtā pavan xvarišn*. 9 *U*₁, *u*, *M*₂, *u* add *i*; *U*₂, *Mr*₂ *xvārišn i*; A, *Mr*₁ *xvārišn*. 10 Only in *K*, *M*₁; rest om. 11 D adds *sak Yasat rā xvašnūt vabidūnam*; *K* adds *sak Yasat rā šndyēnītārīh kunam*.

2. II

1 *U*₂ *mavan*; *K* adds *Yasat*. 2 *U*₁ *pērmūn i*; *U*₂ *pērmūn*; *U*₂, D, *M*₂ add *i*; *K* *pērimun i*; A *pērimūn*; *Mr*₁ *pēriman*. 3 *K* adds *Yasat rā*. 4 *U*₁, *u*, D, *K*, A, *M*₂, *u*, *Mr*₁, *u* *andarg*. 5 A adds *rā*. 6 *U*₁ *asvar*; *U*₂, *u*, *M*₂, *Mr*₂ add *i* *madam*; D, *K* add *i aēy madam*; A, *Mr*₁ add *i*; *M*₁ *apar*; *M*₂ *apar i*. 7 *U*₂, *M*₂, *Mr*₁, *u* pref. *madam*; D, *K*, *M*₁ *ašr*; A pref. *madam i*. 8 *U*₂ om. 9 A adds *rā*. 10 *U*₁ om. 11 A adds *rā*. 12 D adds *i*; *M*₁ *āxar*.

2. 12

1 A *xvatde*. 2 M₁ u. 3 K, A, Mr₁, , om. 4 U₁ *hast*. 5 U₁, M₁ om. 6 D adds *rā isam*. 7 U₁, K om. *pavan sak i*; M₁ *madam*. 8 D, M₁, , om. *sak i*. 9 U₁ om. *dn* and adds u; D *Barsm i urvar* for *urvarān Barsm*. 10 So M₁; rest *Barsmēn*. 11 MSS. have *°vistīn*. 12 U₁, , , M₂, Mr₁, , add *dn*; D adds *rā*.

2. 13

1 U₂, K, M₁ om. 2 A adds *i*. 3 All except D om. 4 D *valā rā isam*; M₁ adds *isam*. 5 U₂, M₂ om. *am*; M₁ om. the gloss. 6 K om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M₁, Mr₁ om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M₁, Mr₁ add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U₂, A, M₁, , Mr₁, , *sōr*; K adds *i lenā nafšā*. 15 K pref. *sak*; M₁ pref. u. 16 K, A, M₁ add *rā*. 17 U₁, D, K, A, M₁, Mr₁ om. the gloss. 18 U₁, K add *ih*. 19 U₁, M₁ om.; K has *nēwak šātiš mānišn* for *mānišnih u humānišnih*. 20 U₁ *nēwak šātiš* for *humānišnih*; M₁ om. *ih*. 21 U₁ om; M₂ one stroke less. 22 U₁ pref. *dn*. 23 U₁, D, K add *rā*. 24 U₁ om. the gloss. 25 U₂, D, M₂ add *ae rāmišnih u nēwak šātiš ō Erān matādn rā*; K, M₁ add *rā*.

2. 14

1 K, A, Mr₁, *sak-ič*. 2 U₁, A, M₁, Mr₁ om. 3 Mr₁ om. 4 K adds u *madad aēy bāhar i ayāwārīh u madad*; Mr₁ om. 5 U₂ *dn-č*; K, A *sak-ič*; M₁ pref. u; Mr₁ *sak*. 6 U₁, A, M₁ om. 7 K *bāhar i rāyōmandīh u frārvīh*. 8 K, A, Mr₁ *sak-ič*; M₁ pref. u. 9 U₁, A, M₁ om. 10 K has *bāhar i šātiš u rāmišnīh* for *pavan rāmišn*; M₁ om. 11 K, A, Mr₁ *sak-ič*. 12 U₁, A, M₁ om. 13 K gives *bāhar i amurzišn āpātiš* for *pavan amurzišn*; A om. 14 K, A *sak-ič*; M₁ pref. u. 15 U₁, A, M₁ om. 16 K gives *bāhar i bēšazēnītārīh tan* for *pavan bēšazēnītārīh*. 17 M₁ *bēšazišn*. 18 K, A *sak-ič*; M₁ pref. u. 19 U₁, A, M₁ om. 20 K *bāhar i*. 21 D, M₁ pref. u; K, A *sak-ič*. 22 U₁, A, M₁ om. 23 K *bāhar i*. 24 D *nēwak andēšīh*; K adds *aēy nēwak andēšīh*; M₁ *nēwak* and leaves some blank space for the word. 25 K, A *sak-ič*; D, M₁ pref. u. 26 U₁, A, M₁ om. 27 K *bāhar i*. 28 D, K, M₁, , add *stāyīh*. 29 Mr₁ om. v. 30 A om. *Yasišnōmand u nyāyišnōmand*. 31 D om. *ih*; M₁ *bēn sak kadbāh*. 32 U₁ *°vistīn*. 33 K *mān axv*. 34 U₁, A, Mr₁ *aitōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

2. 15

1 U₂, , D, K, M₂, , add *i*. 2 K om. *ōmand* and pref. u; M₂ *°ōmdt*. 3 D, K, M₁ pref. u. 4 K pref. *sak* and adds *Yasat rā*; A adds *rā*. 5 K gives u *zōhr li nafšā madam sak Mitr yahamtūyam* for *pavan zōhr*. 6 U₂, A, M₁, , Mr₁, , *sōr*. 7 M₂, Mr₂ add *i*. 8 K om. 9 U₂ om; K *bāhar i*. 10 K adds *dušmānān vānītār u bāhar i nyāyišn*; A adds *i*. 11 K om. and has *Mitr Yasat*; M₁ om. and has *valā isam*. 12 U₁, A, M₁ *nigōhšīšnōmand*; U₂, , D, M₂, Mr₁, , *nigōkšīšnōmand*; K, M₂ *nigōkšīšnōmand*. 13 M₁ *pavan Yasišn* for *Yasišn pavan*. 14 Mr₂ om. 15 U₂, A, Mr₁ *Dēn i Dastabar* for *Dastabar Dēn*; M₁ *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy sak Mitr rā min hisvōn Dēn Dastabar nigōšīšn isam*. 18 All except U₁, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *īsam*. 20 K *min*. 21 K adds *i*; A *sōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U₁ *frāgōt*; K, A add *rā*.

3. MAH¹ NYAISH

¹ Mf₁ om. the whole Nyaish.

¹ All except D om. the paragraph; U₁ gives the following sentence, *Māh bōxtar barā yehamitūnāt*.

3. I

¹ U₁, 2, 3, D, A, L₁₂, M₂, Mr₂ *nasim*; K, M₃ *nisadā*. ² Mf₁, U₂ add *i*; Mf₂, M₁ *val*; K adds *val*. ³ Mf₁ om. and adds *se bār guftan u se bār namās yedrūntan*; Mf₂, U₄, F₂, B, M₁ om.; L₁₂ *Xvatān*; A, M₃ *Xvatā*; Mr₁ *Xvatāe i*. ⁴ Mf₂ *nasim*; D, L₁₂, A, M₁, Mr₁ pref. *u*. ⁵ Mf₁, U₂, Mr₁ add *i*; Mf₂, M₁ *val*; U₄, F₂, B *valā*. ⁶ Mf₁ °*spadān*. ⁷ Mf₂, U₁, 2, D, L₁₂, M₁ *nasim*; U₄, F₂, B *nisakadā*; M₃ *namās* in Av. characters. ⁸ Mf₁ adds *i*; Mf₂, U₄, F₂, B, M₁ *val*. ⁹ Mf₂, U₃, 4, K, F₂, B, M₁ om. ¹⁰ Mf₂ *gōspanand*. ¹¹ Mf₂ *tōmak*. ¹² Mf₁ gives the gloss in paragraph 3; U₄, F₂, B om. the gloss; M₁ *u*. ¹³ Mf₂ *gōspanand*. ¹⁴ Mf₁, K, M₁ om. *ih*; Mf₂ om. *x*; D, A om. *k*. ¹⁵ Mf₁ *ae*; Mf₂, A, M₁, Mr₁ *hand*. ¹⁶ Mf₂ °*aš*. ¹⁷ U₁ *Vahman*. ¹⁸ All om. except U₂, A, M₂, 3, Mr₁. ¹⁹ All om. except U₂, K, A, M₂, 3, Mr₁. ²⁰ Mf₂ *Gōšrun*; L₁₂ *Gōšorund*; MSS. have *Gōšōrun*. ²¹ Mf₂ *gōspanand*. ²² Mf₂ *tōmak*. ²³ Mf₁ *havām*. ²⁴ Mf₂, M₁ om. ²⁵ Mf₁, 2, U₁, D, M₁ om. ²⁶ Mf₁, 2, M₁ om. ²⁷ Mf₁, 2, U₁, 3, D, L₁₂, M₁, 2 om. ²⁸ U₂, A, M₂, Mr₁, 2 *avēnā*. ²⁹ Mf₁, 2, U₁, 2, 3, D, K, L₁₂, A, M₁, 2, 3 om. ³⁰ Mf₂ *mavan* for *u min*; M₁ om. *u min* . . . *agriftrāh*. ³¹ Mf₂ *iōxšēt*. ³² Mf₂, U₁, Mr₁ °*mūnnēt*; M₃ °*manēt*. ³³ M₁ om. ³⁴ Mf₁ om. *ih*; A, Mr₁ *vēnāih*. ³⁵ Mf₂ om. ³⁶ A °*iāih*. ³⁷ A, M₁, Mr₁ om. ³⁸ Mf₂, M₁ *pavan*; U₁, 3, D om. ³⁹ L₁₂ °*urund*; all MSS. with the exception of Mf₂ have *Gōšōrun*. ⁴⁰ K one stroke less; M₁ °*münd*; M₃ °*mūnyēn*. ⁴¹ Mf₁ om. *ih*; M₁ *avēnāk*. ⁴² Mf₁ adds here *pavan hamāk gōspanandān Māh pāyak yekavimūnēt*; D om. *ih*; L₁₂ *agriftrāh*; M₁ *agriftrā* and repeats *min Māh* . . . *agriftrā*. ⁴³ Mf₁, 2, D, M₁ om. ⁴⁴ Mf₁ om.; Mf₂, M₁ *hamāk*. ⁴⁵ M₁ *hand*. ⁴⁶ Mf₂ *denā*; U₁, 2, 3, L₁₂, M₁, 2, 2, Mr₂ om.; A, Mr₁ *i*. ⁴⁷ U₁, L₁₂ om.; U₂, K, A, M₂, 3, Mr₁, 2 *rāyānišn*. ⁴⁸ Mf₂ om.; M₁ *u*. ⁴⁹ Mf₂ *gōspanand*. ⁵⁰ Mf₁, M₁ om. *ih*; A om. *k* and adds *ait*; Mr₁ adds *ait*. ⁵¹ A, M₁ om. ⁵² Mf₁ *gadā*. ⁵³ Mf₁, 2, U₁, D, K, A, M₁, Mr₁ om. ⁵⁴ L₁₂ adds *rāyānišn pavan gōspanand*. ⁵⁵ Mf₂, M₃ om. ⁵⁶ Mf₁, 2, K, M₁ om. ⁵⁷ Mf₂ °*panantān*. ⁵⁸ Mf₁, U₁, 3, K, L₁₂ om.; Mf₂, D, M₁ *pavan*. ⁵⁹ Mf₁ repeats *aēy Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agriftrā*; M₁ °*münd*; Mr₂ one stroke less. ⁶⁰ Mf₂ *nasim niktrīšnīh*. ⁶¹ Mf₂, U₄, F₂, B inverting the construction give *madam niktrīšnīh nisadā pavan madam vēnišnīh*; K *madam*. ⁶² U₁, 3, A, Mr₁, 2 om. ⁶³ U₂, M₂, Mr₂ *vēniktrīšnīh*. ⁶⁴ Only in Mf₂, U₄, F₂, B; rest om. ⁶⁵ D, A, Mr₁ *mavan*. ⁶⁶ U₁, 3, 4, D, K, L₁₂, A, M₂, 3, Mr₁ °*ēm*. ⁶⁷ L₁₂ *af*. ⁶⁸ U₄, F₂, B °*im*. ⁶⁹ M₂ *ait*. ⁷⁰ U₄, F₂, B, A, Mr₁ °*im*. ⁷¹ Mf₂ *nasim*; U₄, F₂, B *nisakdā*. ⁷² Mf₂ °*an*.

3. 2

1 Mf₂, U₄, F₂, B om. the paragraph. 2 U₁, ₂, D, K, M₁ om. 3 A, Mr₁ *tōxm*; M₁ *tōxmih*. 4 Mf₁ *torāk*; A om. *ā*; M₁ pref. *u*. 5 Only in U₂, K, M₂, ₃, Mr₂. 6 D, A, Mr₁ om. *k*. 7 Only in Mf₁, U₁, D. 8 M₁ *hamāk sartak gōspandān* for *gōspand . . . sartak*. 9 Only in U₂, M₂, ₃, Mr₂. 10 U₂, D, M₁, ₂ add *rā*.

3. 4

1 U₁, M₁ *mavan*. 2 Mf₁, U₁, D, M₁ pref. *u*. 3 U₁, M₁ *mavan*. 4 M₁ adds *yūm*. 5 Mf₁, ₂, U₄, F₂, B om.; A *mavan*. 6 M₁ pref. *u* and adds *yūm*. 7 Mf₁, ₂, U₁, ₃, ₄, K, F₂, B, L₁₂, M₂ om.; U₂, A, M₂, Mr₂ *mavan*. 8 M₁ *°šēt*. 9 Mf₂ repeats. 10 U₂ pref. *a*. 11 Mf₁, U₁, ₂, D, A, M₂, Mr₁, ₂ om. 12 Mf₁, U₁, ₃, ₄, D, K, L₁₂, M₁, ₂, Mr₂ *°rūnyēn*; A, Mr₁ *°rūd*; M₂ *°rūn*. 13 Mf₂, U₄, F₂, B *val* for *u min*; D om. 14 Mf₂ adds *kār karpūk mekadranēt*. 15 U₂, ₃, D, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 16 K, L₁₂, M₂, ₃, Mr₂ add *i*. 17 All except Mf₂, U₄, D, F₂, B om. from here to *pātdahišn*. 18 Mf₁, D *ō*; Mf₂ om. 19 Mf₁, ₂, D om. 20 Mf₂ om. 21 D pref. *barā*. 22 Mf₂ adds *i*; M₁ gives the rest thus: *min mēnūkān mizd gētikān yansegūnd valā mizd pātdahišn*. 23 D om. 24 So in Mf₁, U₄, F₂, B, M₁; rest om. 25 Mf₂ *°ih*; M₁ gives for *nēwakih . . . min i vad* as follows, *nēwakih valā barā gētikān yehabūnēt*. 26 Mf₂ om. 27 *yūm . . . u min*; M₁ pref. *aēy*. 27 Mf₁, U₄, F₂, B om. 28 Only in Mf₁, U₄, D, F₂, B, M₁. 29 A, Mr₁ *frārōnih*; M₁ *frārvih*. 30 So U₄, F₂, B; rest *°yēn*. 31 U₂, ₄, F₂, B, Mr₁, ₂ om.; M₁ *Māh*. 32 M₁ adds *yūm*. 33 D om. *n*; M₁ om. *ih*. 33a So U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 34 U₄ om. *t*. 35 Thus Mf₁, U₄, F₂, B; M₁ *°and*; rest *°yēn*. 36 Mf₂, U₄, F₂, B om.; M₁ gives the rest thus: *čīgōn mavan i yūm Māh nōk barā awšūn yehvūnd*. 37 Mf₂, M₃ add *i*; D adds *ō*. 38 Mf₁, ₂, U₄, F₂, B om. 39 A *mavan*. 40 Mf₁, ₂, U₄, F₂, B add *yehvūnēt*. 41 Mf₂ om. 42 So Mf₁, M₁, ₃, Mr₁; rest om. 43 U₁, ₃, D, K, L₁₂, A, M₁ om, *ih*. 44 All except Mf₂, K, M₁ om. 45 So U₄, F₂, B; Mf₂ *°rūd*; rest *°rūnyēn*. 46 So Mf₁, D, M₁; rest om. 47 Mf₂ extra *ā*. 48 Mf₁ om; U₂, ₃, K, L₁₂, M₁, ₂, ₃, Mr₂ add *pavan*; A, Mr₁ *pavan*. 49 Mf₁ om. *pāt*. 50 U₁, ₃ om. 51 A adds *ai*. 52 Mf₂, U₄, F₂, B *vaxšišn*. 53 Mf₂, U₄, F₂, B *yekavīmūnišnih*. 54 Mf₂ *val i*; U₄, F₂, B *valā*. 55 Mf₂, U₄, F₂, B *yekavīmūnišnih*. 56 K *min*; A om. 57 U₁, A, Mr₁ *°rih*; U₃, L₁₂ *°ri*; K om. *x*. 58 U₁ *havā*. 59 M₁ om. the gloss. 60 K, L₁₂, M₂, ₃, Mr₂ om. *ih*. 61 Mf₁ *apātāxšā*; Mf₂ *apātārik*; U₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *apātšā*. 62 A *mavan*. 63 U₂ *°sēt*; A *°išn*. 64 Mf₂ *yekavīmūnišn*; U₄, F₂, B *yekavīmūnišnih*. 65 So in Mf₂, U₄, D, F₂, B, M₁. 66 Mf₁ *vaxšūn*; Mf₂, M₁ *°ih*; U₁ pref. *aēy pavan*; U₂, M₂, Mr₂ *šēdāān*; K, L₁₂, A, Mr₁ *šēdāān*. 67 Mf₂, U₄, F₂, B *yekavīmūnišnih*. 68 U₁, A, Mr₁ *°rih*; K om. *x*. 69 K *hand*. 70 U₁ om. *ih*. 71 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₁, ₂ *°girtar*; Mf₂, U₄, F₂, B *°gir*; A *°aktar*. 72 K, Mr₂ *°rēng*. 73 Mf₂, U₄, F₂, B, A om. 74 F₂, B, A, M₂, Mr₁ om. 75 U₁ *Satvakēs*; U₂, Mr₂ *Satēš*; D *Satvakeš*; L₁₂, M₂ *Satēs*; A, Mr₁ *Satvakas*. 76 K, M₂, ₃, Mr₂ om. 77 So Mf₂, U₄, F₂, B; rest give the word after *Haftōrang*. 78 U₁, ₃, L₁₂, M₁ om. 79 All om.; except Mf₂, U₄, F₂, B. 80 M₁ prefixes *mavan Māh* and has *š* for *s*. 81 So in Mf₂, U₄, F₂, B; rest om. 82 All except Mf₁, ₂, U₄, F₂, B add *sak šaptr sūih*. 83 M₂ om. *āš*. 84 K, L₁₂ om. *vičr pavan Dāmdāt*; A *vičir i*; M₂ adds *ih*. 85 Mf₁ om. *pavan Dāmdāt*. 86 U₁, M₂ add

pētāk; U₂, A, Mr₁ add *nusk framāyet*; U₄, F₂, B give *yehabūnt* for *dāt*; M₁ pref. *nusk*; Mr₂ adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf₁, ₂, U₂, ₄, D, F₂, B, M₁, ₂ om. 2 Mf₂ °*panand*. 3 Mf₂ adds *i*. 4 U₁, ₄, D, F₂, B, A, M₁, Mr₁ om. 5 Mf₁ *yezberūnam*; U₄, F₂, B *izam*. 6 Mf₂, U₂, K, M₂ add *i*. 7 Mf₁, D *apar*. 8 U₁, ₂, L₁₂, A, M₂, ₃, Mr₁, ₂ *rasišnih*; U₂ *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf₂, K, M₂ add *i*; M₁ pref. *u*. 10 Mf₁, U₂, D, M₂, ₃, Mr₂ *apar*. 11 U₄, F₂, B *mekadrūnišnih*. 12 Mf₁ om. *ih*. 13 Only in D, K, M₂. 14 Mf₁ pref. *i*; A *i*. 15 U₄, M₁ *madam*. 16 Mf₁ om. *ih*. 17 Only in D, K, M₂, Mr₁, ₂. 18 L₁₂ om.; A adds *i*. 19 Mf₂, U₁, ₂, ₄, F₂, B, L₁₂, M₁ *madam*. 20 Mf₁ *paṭirišnih*; Mf₂ *paṭirišn*. 21 U₁, ₂, M₁ °*mūnēt*; K °*mūnyēn*. 22 Mf₂, U₄, F₂, B om., *ān*. 23 Mf₁, U₂, ₄, K, M₂, ₃, Mr₂ pref. *u*; D adds *i*. 24 U₁, A °*nūnēt*. 25 U₁, ₂, A, M₁ °*nēt*; U₂ pref. *u*; Mr₂ om. *v*. 26 Mf₂, U₄, F₂, B om. *ān*. 27 A °*nēt*. 28 Mf₂ adds *i*. 29 Mf₁ adds *i*. 30 M₂ adds *i*. 31 U₄, F₂, B *vadnā*. 32 U₁, D *mavan*; A, Mr₁ om.; M₁ adds *Māh*.

3. 6

1 U₁, M₁, Mr₁ *mavan*; A om. 2 U₁, ₂, L₁₂ add *i*. 3 D adds *gōn*; M₁ adds *gōnak*. 4 Mf₂, U₄, F₂, B om.; U₂ *amat*. 5 Mf₂, U₄, F₂, B om. 6 Mf₁, U₁, ₂, K, L₁₂ om. 7 U₂ °*ēt*; U₁, ₂, D, L₁₂ °*ānd*; A, Mr₁, ₂ °*nīnā*; M₂ °*id*. 8 Mf₂, U₄, F₂, B om. 9 U₂, K, L₁₂, M₂, ₃, Mr₂ om. 10 U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 11 Mf₁, ₂ *taš*; U₁, M₁ *Visaptas*; U₄, F₂, B °*iēš*; D adds *č*; A *Visaptas* and adds *Māh*; Mr₁ *Visaptas* and adds *Māh*. 12 U₁, ₄, D, F₂, B, M₁ om. 13 Mf₁, U₂, D, K add *i*. 14 Mf₁ *yezberūnam*; U₄, F₂, B, M₂, Mr₂ *izam*. 15 U₁, A *panč*; M₁ pref. *aēγ*. 16 So in U₁, ₂, K, L₁₂; rest om. 17 U₂, ₄, K, F₂, M₂, ₃, Mr₂ add *i*. 18 Mf₂ om.; U₂, A, M₁, ₂, Mr₁, ₂ pref. *u*. 19 U₂, K, L₁₂, M₂ add *i*. 20 Mf₁ om. *ih*. 21 Mf₁, ₂, U₄, F₂, B *yezberūnam*; M₂, Mr₂ *izam*. 22 U₁, K *panč*; M₁ pref. *aēγ*. 23 Mf₁, ₂, D, M₁ om. 24 Mf₁ adds *i*; K *ditikar*. 25 Mf₂ om.; U₂, A, M₁, ₂, Mr₁, ₂ *vēh*; U₂, K, L₁₂, M₂ *i vēh*. 26 Mf₁, ₂, U₄, F₂, B, M₂, Mr₁, ₂ *Višaptaš*; U₂ *Višaptaš*; D pref. *u*; A pref. *u* and *Visaptas*; M₁ *u Višaptaš*. 27 Mf₂, U₄, F₂, B, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *Māh*. 28 Mf₁, ₂, U₄, K, F₂, B add *i*. 29 Mf₁ *yezberūnam*; Mf₂, U₄, F₂, B *aizam*; M₂, Mr₂ *izam*. 30 U₁, ₂, K *panč*; U₄, F₂, B pref. *u*; M₁ om. *k* and pref. *aēγ*. 31 Mf₁, ₂, D, K, L₁₂, M₁ om. 32 Mf₁, ₂, U₂, ₃, L₁₂, M₂, ₃, Mr₂ add *i*; K *sittkar i*. 33 D

3. 7

1 U₂, L₁₂, M₂ add *i*. 2 So in Mf₂, U₄, F₂, B, A, Mr₁. 3 A om. *d*. 4 A adds *rā aēγ*; Mr₁ adds *rā*. 5 M₁ *aēγ bāhar i u*. 6 All except M₂ om.; D, M₁ *u*. 7 Only in M₂, Mr₂. 8 Mf₂ om. 9 So Mf₁, U₂, ₃, ₄, F₂, B, L₁₂, M₂, ₃, Mr₂; rest *mavan*. 10 All except Mf₂, U₄, D, F₂, B, M₁ om. 11 Mf₁, ₂, U₄, F₂, B, L₁₂ om. 12 U₂ °*tunēt*. 13 Mf₂, U₁, D om. 14 Only in Mf₁; M₁ *u*. 15 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ om. *ā*; A, Mr₁ *taḡišnmand*. 16 So M₁; Mf₁, ₂, U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *i*; rest om. 17 Mf₁ °*āh*; all except Mf₂, U₄, F₂, B *garm*. 18 Mf₂, U₄, F₂, B *varčānand*. 19 Only in K, M₁. 20 M₁ *dānā*. 21 Mf₂, D, L₁₂,

M₁, Mr₁ om. 22 Mf₁, U₁, 2, 3, D, A, L₁₂, M₂, Mr₁ *xšatašōmand*; Mf₂, U₄, K, F₂, B, M₁, 2 om. *ā*. 23 Mf₂, U₁ add *yokštōmand*. 24 Mf₁ om. the gloss. 25 U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 add *ān*; L₁₂ *ānān*. 26 Mf₂ om. *ān*. 27 So Mf₁, U₄, F₂, B; rest om. 28 A, Mr₁, 2 om. *d*. 29 U₁, 3, D, L₁₂, M₁ pref. *aeγ*; K pref. *i*. 30 Only in A, M₁, Mr₁; Mf₂, U₄, F₂, B have *u*. 31 Mf₁, 2 *dātistān*; D *dēnāk*. 32 U₄, F₂, B om. 33 M₁ om. 34 Mf₁, 2, U₄, D, F₂, B pref. *u*; U₁, M₁ pref. *ḡēn*; U₂, K, L₁₂, M₂, Mr₁, 2 pref. *i*; M₁ *urvarān*. 35 Mf₁ *det* and in red ink *det y'ani yehabūnēt*; U₂, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 *det*. 36 Mf₁ om.; Mf₂, U₄, F₂, B *zarēnōmand*; M₂ om. *d*. 37 Mf₁ om.; Mf₂, U₄, F₂, B om. the first gloss. 38 So U₁, 3, D, K, L₁₂, M₁; rest *tar*. 39 Mf₁, U₂, L₁₂ *°dūndih*; U₁ *°dānyēn*. 40 M₁ *urvar*. 41 Mf₁, U₁, 3, L₁₂ om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *zarēnōmand*; M₁ *u*. 42 U₂, A, M₂, Mr₁, 2 om. 43 K adds *u tāzak*. 44 K adds *u vabidūnēt*; M₁ *°sund*. 45 Mf₁, 2, U₄, F₂, B *šapir*. 46 Mf₂ pref. *i*; U₂, 3, D, K, L₁₂, A^o, M₂, 3, Mr₁, 2 add *i*. 47 Only in Mf₂. 48 U₁, 2, 3, L₁₂, A, M₂, 3, Mr₁, 2 om.; M₁ *u*. 49 Mf₂ adds *ih*. 50 So in Mf₁, 2, U₄, F₂, B, M₁; rest om. *k*. 51 All except Mf₂, U₂, 4, D, F₂, B om. 52 U₄, F₂, B om. 53 Mf₁, U₁, 3, K, L₁₂, M₁ *det*.

3. 8

1 U₂ *ān*. 2 Mf₁, U₂, 4, D, F₂, B, M₁, 2, Mr₂ om. 3 A adds *i*. 4 So Mf₁, 2, U₁, 4, D, F₂, B, M₁; rest om. 5 So Mf₁, U₂, D, K, L₁₂, M₂, Mr₂. 6 Mf₂, U₄, F₂, B om. 7 M₁ *mavan-am*. 8 All except Mf₁, U₂, D, K, M₂, Mr₂ om. 9 Mf₂, U₄, D, F₂, B add *Yazat*. 10 Only in U₄, D, F₂, B, M₁. 11 Mf₂, U₄, K, F₂, B *izam*; M₂ om. *am*. 12 So Mf₁, U₁, 3, 4, K, F₂, B, L₁₂, M₃; rest om. 13 Mf₁ *k* for *x*; U₄, F₂, B add *i*; M₁ *Yasišn nigōšišnōmand* for *nigōšišnōmand Yasišn*. 14 Mf₁ adds *i*; U₁, 3, L₁₂ *izam*; D pref. *pavan*; K, M₂ *isd*. 15 U₁, 3, D, L₁₂ om. 16 Only in A, M₁, Mr₁. 17 U₁, A, Mr₁ pref. *i*. 18 All except Mf₂, K, A, M₂, 3, Mr₁ om. 19 U₂, A, M₁, 2, Mr₂ *zōr*. 20 All except Mf₁, U₁, D pref. *u*; U₄, F₂, B pref. *i*. 21 Only in Mf₂, A, L₁₂, M₂, 3, Mr₁. 22 L₁₂ om. 23 Only in U₄, F₂, B. 24 So Mf₁, U₂, 4, K, L₁₂, M₂, 3, Mr₂. 25 F₂, B, L₁₂, M₂, 3, Mr₂ add *i*. 26 Mf₂, U₁, A, M₁, Mr₁ *izam*.

3. 9

1 All except Mf₂, U₄, F₂, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf₂, A om. 6 A om. *k*.

3. 10

1 Mf₁, L₁₂ om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M₂, Mr₂ has an extra *i*. 5 U₁ *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf₁ *tan*. 8 M₁ *lāmāk*. 9 M₁ pref. *pavan*. 10 M₁, Mr₁ om. 11 Mf₂ *bāt*; K adds *aeγ af-amān yehabūn bisryā u lāmā xwrišnīh aeγ af-amān xwrišnīh lāmā levatā bisryā yehvūnāt min xwēškārih li pētāk kartak yehvūnāt*. 12 K om. *ēt*. 13 U₁, K om. 14 U₁, D, A om.; K om. and gives *ae Māh*. 15 Mf₂ om. *ih*; K adds *aeγ lenā min frazandān frazandān yehvūnd*. 16 K has *u sak frazandān šīgōnān yehabūn amat for frazand i*. 17 U₂, D, A, Mr₁ om.; M₁ *u*. 18 Mf₂ *kartan*; all except U₄, F₂, B have *stāyit*; K adds *u kabed stāyit vabidānik*. 19 Mf₁,

om. *hanjamanik* . . . *xavītūnēt kartan*; U₂ here repeats *aēy ēšān nēwak xavītūnēt stāyēt hanjamanik*; D pref. u; M₁ om. 20 M₁ om. 21 D, K add *ih*; A, M₂, Mr₁ add *i*. 22 M₁ °tūnd. 23 A, Mr₁ *vabidūntan*. 24 K adds *i*. 25 U₄, F₂, B add *i*; K *dūšmanān*. 26 K *n m i n i tār*; A pref. u; M₁ om.; Mr₁ adds *i* and pref. u. 27 U₂, M₂, Mr₂ *aēs*; D adds *i mavan*; K *ahrākīh* for *aēs valā*; A, Mr₁ add *i*; M₁ om. 28 D adds *i ahrav yehvūnēt*; M₁ om. 29 Mf₁, U₁, ₂, ₃, D, A, M₂, ₃, Mr₁, ₂ add *ih*; M₁ adds *ih i*. 30 U₁ *dūšmān*; D pref. ō. 31 M₁ gives only *aš staūb kartan aēy andērān rā* for *amat pavan* . . . *yemalēlūnēt*. 32 U₁, A *mavan*. 33 A °ēt. 34 Mf₂ om. b. 35 D °ēt; A, Mr₁ om. 36 U₁, ₂ writes *pavan hakanīn* twice; K has *pavan i hakanīn pavan hakanīn*. 37 A, Mr₁ add *ih*. 38 Mf₂, U₂, ₄, D, K, F₂, B, M₂ *andēr*; Mr₂ reads *andar*; A, Mr₁ *barā andar*. 39 U₁ *hast*; U₄, F₂, B om. 40 Mf₂, U₁, M₁ *čand*; M₂ pref. *čand*. 41 Mf₂, U₁, ₄, D, F₂, B, M₁ pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf₂, U₁, ₂, M₁ om. 44 U₂, Mr₁ *valāšān*; Mr₂ om. ā. 45 U₁ *aēy*. 46 M₁ om. 47 A adds *i*. 48 K adds *aēy min zak ēšān nēwakān valā frazandān rā rāmišnīh yehamtūnāt*.

1 All except U₄, K, F₂, B, A, Mr₁, ₂ pref. u. 2 U₄, F₂, B, M₁ om. *ih*. 3 U₄, F₂, B pref. u; M₁ om. *ih*. 4 So U₂; rest om. 5 Except U₄, F₂, B, M₁ others have °ēt; M₂ *yehamtūnēt*. 6 U₁, K, M₁ om. č. 7 U₄, F₂, B °tākīh; K *Yazat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M₁ °āt. 9 U₄, F₂, B insert *pavan pētākīh* . . . *sūtīmand* after *ētōn vabidūnyēn*; Mf₂ does the same but has *ēvak* for *pavan*; A om. 10 Mr₁ om. *k* and adds *i*. 11 A, M₁, Mr₁, ₂ om. 12 D *kāmāk*. 13 U₁ adds *sūtīmandīh havāēi min karitūnišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēy lakūm* before *sūtīmandīh*; A, Mr₁ om. *i*; M₁ om. 14 A, Mr₁ *mavan*. 15 So U₄, F₂, B; rest °dūnd. 16 U₁, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U₁ *lak*; A adds *rā*. 18 Mf₂, U₁, ₂, K, M₁, ₃ add *i*. 19 U₁, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt*; D *mas*; M₁ *mēšak mas*; M₂ *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf₂, U₁, ₄, F₂, B om. *ān gadā* . . . *Dāišk*; U₁ *u zak rāe i*; D, M₁ *zak*; K *u zak rāe u*. 21 U₁ *mas* and om. *aēy* . . . *Dāišk*; U₂, D pref. *mas*; K *mas*; A om. 22 K, M₁ om. 23 All except D have *Dāišk*; K adds *rā*.

4. ABAN¹ NYAISH

1 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the whole Nyaish.

4. O

1 U₂, A, M₂, ₃, Mr₁, ₂ give the paragraph as follows: *Āpān Ardvīsūr Bānāk barā yehamtūnāt*; D, K om. *pavan* . . . *Yazdān*. 2 U₂ om. 3 U₂ om. 4 D om. 5 K om.

4. I

1 U₂, D, K, M₁, Mr₁ om. 2 A *Ōhr*. 3 U₁ *Arkdvisūr*; U₂, M₂, Mr₂ *Ardivyāsūr*; U₃ *Ardivisūr*; K *Ardivyāsūr*; A, Mr₁ *Ardivyāsūr*. 4 U₂ om. 5 U₁, ₂, D om.

6 U₂, A, M₂, Mr₁, ₂ *ahravān*; M₁ *rā*. 7 U₁, ₂, D om. 8 U₁ *hamān*; M₂, Mr₁ *karṭvišp*. 9 U₂, D om. 10 U₁ om.; M₁ *rā*. 11 D, K om. 12 U₁ *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M₁ adds *rā*.

4. 2

1 U₁ pref. *ēton* and om. *š*; A om. *š*. 2 U₁ adds *aēy*; D adds *valā i li mavan*; A, M₁, Mr₁ add *val*. 3 U₁, ₂, M₂, ₃, Mr₂ *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U₂, M₁ add *rā*. 5 U₁ om. *yezberūnih . . . Zaratušt*. 6 U₂ pref. *i*; D pref. *zak*. 7 U₂ *zak Ardvīšūr*; D om. 8 D om. 9 D om. 10 M₂, ₃ *Spitmān*. 11 MSS. *Zaratušt*; M₂, Mr₂ *Zārātušt*. 12 U₁ *yezberūnam*; D, K, M₁ om. 13 D, M₁ om. 14 D *amat*; K om.; M₁ *mavan*. 15 So D, M₁; U₂ *Ardvišūr*; D adds *i*; K *Ardvišūr*; rest *Arkdvišūr*. 16 U₂, A, M₁ *havād*; U₂ *rā*. 17 U₂, A, M₂, Mr₁, ₂ om. *š*; U₂ pref. *aš-aš* and om. *š*; D pref. *ae*; K *aēy mayā zak anast havāt u šēm i valā Ardvīšūr bānūk havāt for anastīhš . . . pavan anastīh*. 18 U₂ *denā*; M₁ om. 19 A, Mr₁ om. 20 M₁ om. *š*. 21 U₂ *ān*; K *u valā*; M₁ pref. *hanā*. 22 U₁, M₁ add *pavan*; K adds *dakyā*; U₂ adds *aēy mām i*. 23 U₁ *°pāy*; U₂ adds *i*; Mr₂ *°pāāk*. 24 M₁ *°mūd*. 25 U₁ adds *ae*. 26 D, K, M₁ add *pavan*. 27 U₁, ₂, ₃, A, M₂, ₃, Mr₁, ₂ pref. *i*. 28 M₂ one stroke less. 29 Only in U₁; K, M₁ *u*. 30 D adds *kolā* above the line. 31 U₂, ₃, M₂, ₃, Mr₂ add *i*. 32 D, M₁ om.; K *rā*. 33 K *bēšaz yarsenunēt*. 34 Only in M₁. 35 U₂, D *Šēdā*. 36 U₂, M₁ *Šēdā*; M₂ *Šēd*. 37 U₂ *Dāstān*. 38 U₁ *Dēnāk*; all except U₁, D, M₁ add *i*. 39 Only in U₁, D; K *āgōn*. 40 So in M₂, ₃, Mr₁, ₂; rest om. 41 D adds *bēn*; M₁ pref. *bēn*. 42 D, M₁ *arv*. 43 All except D, M₁ om. 44 U₁, *aitōmand*; U₂ *°amand*; K adds *aēy bēn denā gētiš pātāšā Yazīšn kartan*. 45 M₁ om. the gloss. 46 D, K, A om. 47 All except U₂, D om.; K, M₁ *u*. 48 K adds *havād*. 49 M₁ *bēn*. 50 D, M₁ *arv*. 51 All except U₁, D, M₁ om. 52 U₁, *aitōmand*; U₂ *°amand*; K adds *aēy pātāšā bēn denā gētiš nyāyišn kartan*. 53 M₁ om. the gloss. 54 K *yātakigōwih*. 55 U₁ *°yēn*; D, K *°dūnt*. 56 U₁, ₂, D, K, M₁ om. 57 M₁ om. *vē*. 58 U₁ pref. *i*; U₂, D, M₂ pref. *martum*; K *aēy xayā rā drāsih xelkūniyār ahrav for min xwāstak*; M₁ om. *min xwāstak*. 59 A, Mr₁ add *frāxvēnitār ahrav miy xwāstak*. 60 U₁, ₂, M₁ *u*; D, K om.; A *min*. 61 M₁ om. *vē*. 62 U₁ adds *i*; Mr₁ adds *min*. 63 U₂, ₃, A, M₂, Mr₁ *martum*; D adds *i*; K adds *aēy ramak anšūtān awzūnik vabidūnik ahrav aēy gabrādān ahravān zivišn dēr vabidūnik aēy gabrādān ahravān ramak awzūnik yehabūnik*; M₁ om. 64 U₁, ₂, D, K, A om.; U₂, M₁ *u*. 65 M₁ om. *vē*. 66 U₁ adds *i*; K adds *gabrādān ahravān mālūk awzūnik kunandak*; A, M₁ add *min*. 67 M₁ om. 68 U₁ *frāxvēnitār xwāstak for xwāstak frāxvēnitār*; U₂, K, M₁, ₂, ₃, Mr₂ pref. *u*; A, Mr₁ om. *xwāstak frāxvēnitār*. 69 M₁ om. *vē*. 70 U₂ *martum*; K *aēy gabrādān ahravān rā xwāstak awzūnik jār pavan ēvakartakih for xwāstak huzāštān*; M₁ om. 71 *huzāštān*; U₂ adds *aēy ramak i gōspandān*; M₁ om. 72 U₁, D, K om.; U₂, M₁ *u*. 73 M₁ om. *vē*. 74 U₁, Mr₂ add *i*; K adds *aēy Ardvīšūr šatr u matā ahrav rā awzūnik u āpātiš vabidūnik*. 75 K, M₁ om. 76 U₂ *ēvakartakih*; K, M₁ om.

1 U₁, A, Mr₁, ₂ *°visišn*; rest *°vispīn*. 2 U₁, M₂ *ān*; U₂ pref. *ō*. 3 U₁, M₁, ₂ om.; K adds *ān*. 4 K *šutdr*. 5 MSS. *yōšdāsrīh*; U₂, A, M₁, ₂, Mr₁, ₂ om. *ih*.

6 So U₁, M₁; rest °bünd. 7 U₁, A, Mr₁ *mavan*; K, M₁ om. 8 U₁ *dakyāih*; A, Mr₁ *pāk*. 9 U₁ has *yehabünd* for *u xūp*; M₁ gives *yarsenund* for *u xūp*. 10 Only in U₁. 11 A om. 12 A om. 13 U₁, M₁ add *ae*. 14 U₁, M₁, Mr₁ *rāf*. 15 U₁, D om. 16 A, Mr₁ add *i*. 17 All except D, A, Mr₁ om. 18 U₁ °*vistīn*; rest °*vispīn*. 19 U₁ adds *zamān*. 20 U₁, M₁ om. *ih*. 21 M₁ om. 22 M₁ om. 23 U₁, A, M₁, Mr₁, M₂ om. *ih*. 24 D °*bünd*. 25 U₁, D, A, M₁ *mavan*. 26 K *diṭīkar* for *bār i tanid*. 27 M₁ om. 28 U₁, K, A, M₁, Mr₁ om. 29 U₁, M₁ *valā*. 30 U₁ °*vistīn*; rest °*vispīn*. 31 U₁ adds *ih*. 32 U₁, M₁, Mr₁ om. *xū*. 33 K adds *pavan rās valā*. 34 K om. the gloss; M₁ gives the gloss as follows: *aēy mavan bēn zamānak sdyīšn frārōn xwārih yehabūnēt pavan rās i valā*. 35 U₁, A *mavan*; U₁ *frazand*. 36 Mr₁ om. *n*. 37 U₁, M₁, D, M₂, M₃, Mr₁ om. 38 U₁ pref. *ae*. 39 U₁, M₁, M₂, M₃, Mr₁ om. 40 Only K gives this gloss; K *hamāe*. 41 MS. has *Ardvyūsūr*. 42 U₁ *zak i*; D gives it after *harvisp*; A, Mr₁ om. 43 U₁, M₁, D, K, M₂ °*vispīn*; U₁, A, M₁, Mr₁, M₂ °*vistīn*. 44 U₁, D, M₁, Mr₁ om. 45 M₁ pref. *rās i*. 46 U₁ *u*. 47 M₁ adds *aēy xelkūnd*. 48 Only K gives this gloss.

4. 4

1 U₁, Mr₁ *maš*; U₁ *mastar*; K om. 2 U₁ *u*; A om. 3 U₁, A, M₁, Mr₁ *Arkdvīsūr*; U₁, M₁, Mr₁ *Artdvīsūr*; U₁ *Ardvyūsūr*; K *Ardvyūsūr*. 4 U₁, D, K, M₁ om.; U₁ *mavan*. 5 U₁ adds *frāč rafiār*; M₁ om. 6 U₁ om. *š*. 7 K adds *i*. 8 D pref. *pavan*; K *arīk*. 9 D adds *i*. 10 So U₁; rest °*lūnēt*; D, K, M₁ *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Ardvyūsūr*. 13 M₁ *mavan zakāe* for *aēy-aš . . . harvisp*. 14 U₁ *ān*; D adds *i*. 15 U₁, M₁ *havād*. 16 U₁, D, Mr₁ *maših*; U₁ *mastarīh*. 17 U₁ adds *harvisp*. 18 U₁ om.; K °*vispīn*. 19 M₁ *madam denā*. 20 M₁ *min*. 21 A *tačēt*. 22 U₁, D, A *havād*; U₁ *havā*; M₁ *att*. 23 So D; K *Ardvyūsūr*; rest *Arkdvīsūr*; M₁ gives *min zak mayā Ardvīsūr mayā att* instead of *Ardvīsūr . . . amāvandīh frāč tačēt*. 24 K *zakāe*. 25 U₁, D, K, A, Mr₁ add *i*. 26 U₁, M₁, M₂, M₃, Mr₁, M₂ om. 27 U₁, M₁, A, M₂, M₃, Mr₁, M₂ om. 28 U₁ *aēy*; A, Mr₁, M₂ om. 29 U₁, D *Arang*. 30 U₁ *min*. 31 So D; U₁ *Arkdvīsūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 32 U₁ *jivāk lūit aēy Arkdvīsūr yūt yēcavīmūnēt* instead of *u Ardvīsūr . . . vaxdūnt yekavīmūnēt*. 33 So D; K *Ardvyūsūr*; M₁ *Ardvīsūr*; rest *Arkdvīsūr*. 34 M₁ om. 35 A adds *rōšn*. 36 All except U₁, M₁ om. *ih*; U₁ adds *i banafšā*. 37 K adds *aēy min denā Ardvūsūr kabed zūhrōmand u drāz u frāxv u mas u mas rūt tačāk att u Ardvūsūr min amāvandīh nafšā kabed arīk tačetak att*. 38 U₁ pref. *kōf*. 39 U₁ *šēm*. 40 U₁ adds *att*; M₁ *bēn*. 41 U₁ *ān*; M₁ om. 42 U₁, D, K, M₁, M₂ om. 43 D, M₁ om. 44 K adds *aēy min Hukar i šēm i kōf lālā hast min zak kōf frōt optad madam zray i Fraxvkart aēy šēm i damdamyā att*; M₁ om. *x* and adds *pavan amāvand frāč tačēnd*.

4. 5

1 U₁ adds *aēy barā payvandēt*. 2 M₁ om. 3 D, K, M₁ om. 4 M₁ om. *x*. 5 U₁ *tačēt*. 6 U₁, M₁ *zak i*. 7 MSS. °*vispīn*. 8 U₁ om. 9 U₁ adds *i*; M₁ *mayānak zray*. 10 U₁, Mr₁ *āzēt*. 11 U₁ om. the gloss. 12 K *vaslūnēt*; M₁ *sātūnēt*. 13 U₁ *amat ān*; U₁, M₁, A, M₂ add *ān*; M₁ gives *mavan zak Ardvīsūr anast madam zakāe mayā frāč tačēt mavan zak Ardvīsūr madam zak mayā*

frāč rečēt ēvakartakih instead of mavan ō . . . Ardvīsūr anast. 14 U₁ zak; U₂, A om.; D, K zak i. 15 U₂ om. 16 U₂ rečēt. 17 U₁ amat. 18 U₁ sak i. 19 D Arkdvīsūr; K Ardvīsūr; rest Arkdvīsūr. 20 K adds aēy denā min madam jivāk mayā sakāe raft yekavimūnēt zak andak yekavimūnēt min sak mayā denā Ardvīsūr amar mas aī u vazarzurg. 21 U₂, M₁ pref. u. 22 U₁ āpxāh; U₂ āpxāyih; A, Mr₁ āpxāhāk; M₁ mayāhā. 23 U₁, 2 ān; D, K add i. 24 U₂ m d n n d; D om. 25 M₂ xānak. 26 U₁ āpxāe; U₂ āpxāyih; M₁ mayāhā. 27 D adds i. 28 A, Mr₁ om. š. 29 U₂ om. 30 So M₁; D Arkdvīsūr; K Ardvīsūr; rest Arkdvīsūr. 31 U₂, M₂, Mr₂ hast. 32 M₂ om. mavan . . . yemalelūnēt. 33 D adds i; K, M₁ om. 34 U₂, K, A, Mr₁ add i. 35 D, K, M₁ add barā sātūnd bēn sray Varkaš yemalelūnēt. 36 Only K gives this gloss. 37 MS. gives Ardvīsūr. 38 M₁, 2, Mr₁ katārčā. 39 M₁, 2 mavan. 40 M₁ adds ēvak var u. 41 U₂, M₁, 2, 3, Mr₂ katārčā. 42 K om.; M₁ katārčā. 43 U₁ āpxāhan; U₂, D, K, M₂ āpxāhān; M₁ mayāhā. 44 U₁ om.; M₁ gives ēvak mayā čigōn i mas aī mavan huasp savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a a d n bārīh bēn min barā sātūnd mavan asp barā sātūnd aēy barā tag min kōstak kolā hamāe kōstak barā tag u a r k p ō g v i lā yehamtūnd aēy kanārak yehamtūnd; instead of aēy dōi . . . min kōstak. 45 So U₂, D, K, M₂; rest om. 46 A, Mr₁ om. 47 U₁, 2 amat; M₂ madam. 48 U₁, 2 ān; K om.; M₂ adds i. 49 U₂ addō i. 50 U₂, A, M₂, Mr₁, 2 yedrūnišn. 51 K adds zak. 52 So U₂, D, A, Mr₁; rest kōstī. 53 U₂, M₂, Mr₂ hast; U₂ om. 54 U₁, 2 hamā; rest hamāe. 55 So U₂, D, A, Mr₁; rest kōst. 56 U₂ adds aēy barā dōi harkīs ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd; K one stroke less and adds čigōn mavan bēn zak var u āpxāhak gabrā madam tēš raftār sūsyā u a var yehvūntak min ēvak kōstak ayōw čahār kōstak barā rehatūnānd zak a var vad 40 yūm xūp barā rehatūnānd vad kōstak valā min saxtīh barā yehamtūnd.

4. 6

1 U₁ sak; M₁ gives the sentence as follows: min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar samik. 2 U₂ mayā. 3 U₂, D, K āpxāyih; A āpxāhākān; M₂ āpxāih; Mr₁ āpxāhākān. 4 U₂ ō in Av. character; A, Mr₁, 2 om. 5 M₂ ōtūnd. 6 U₁, M₂ om. aēy tarīh. 7 K valā. 8 U₁ ōvist. 9 U₁ adds mavan 7; U₂ adds samik; K adds aēy zak li ēvak mayā pavan āpxāak yehamtūnēt bahār i xavīt andar haft kišvar samik. 10 U₁ om.; M₁ gives the sentence as follows: zak min mayāān ēvak mayā li bēn hāmīn u samastān ēvatāk ō ham yedrūnyēn aēy yehamtūnēt. 11 K om. 12 U₂ āpān; Mr₁, 2 m a a n ān. 13 U₂, M₂, Mr₁, 2 om. 14 U₂ xākih. 15 A, Mr₁ mavan. 16 U₂, A, Mr₁, 2 dōtum. 17 M₂ om. 18 U₁, K, M₂, 2, Mr₁, 2 hāmīn. 19 U₂, M₂, Mr₁, 2 samistān; K adds aēy tar a k andar hāmīn u samastān yehamtūnēt. 20 U₁ zak sak i; U₂ sak i. 21 U₁, 2, M₂ pref. gušnān; D adds gušnān; K pref. gušn; M₁ mayāān. 22 MSS. yōšdāsrīnēt. 23 U₂ adds ih; A, Mr₁ pāk. 24 M₁ ōnūnd. 25 U₁ repeats zak; M₁ om. 26 A, M₁, Mr₁ om. 27 M₁ šusr i gušnān for gušnān šusr. 28 U₂ adds rā. 29 U₁ sak sak i; M₂ u; Mr₁ u. 30 A adds i. 31 U₂ adds rā. 32 U₁ repeats sak; U₂ ān; K gušn; M₁ om. 33 U₂, A, M₂, 2, Mr₁, 2 add ō; U₂ om.; M₁ u. 34 A adds i. 35 U₂, M₁ add rā; K adds aēy zak li mayā dakyā vabidūnd aēy anast yaxsenunēt šusr i gušn martumān u gawr nišāān pēm nišāān rā.

4. 7

1 U₃, D, K, M₂ pref. *mavan*; A pref. *ān mavan*. 2 U₁ *barā jivāk i* for *ān li*; K *sak*; A, Mr_{1, 2} om.; M₁ *denā*. 3 U₁ om. 4 U₁ om. 5 U₁, A, Mr_{1, 2} om. *tar*; K pref. *madam*; M₁ pref. *min*. 6 U₁ om. 7 U₁, M₁ om. 8 U₁ *burdaham* in Pers. characters; M₁ *yōitūnam*. 9 From here up to the end of the paragraph U₁ gives the Persian version in the text and the Phl. version in the margin; U₃ gives the sentence as follows: *sak Ardvīsūr buland xōnak frāxvētār vis frāxvētār sand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U_{1, 2}, K, M₁; rest om. 12 U₁ *ān*. 13 U₁, D, K, M₁ om. 14 U₂, K *vāš*. 15 D adds *i*. 16 U_{2, 3}, D, K, M_{2, 3}, Mr₂ *ān*. 17 All except U₁, D, A, Mr₁ om. 18 U₁, A, M_{2, 3}, Mr_{1, 2} om.; K *u*. 19 U_{2, 3}, D, K, M_{2, 3}, Mr₂ *ān*. 20 All except A, Mr₁ om.

4. 8

1 U₁ pref. *mavan min sak*; D pref. *mavan*; K pref. *sak*; M₂ *stāyīšn*. 2 U₃ *sak i*. 3 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēy pātarsā kartan stāyīš Ardvīsūr havād*. 4 U₃, K, M₁ pref. *u*. 5 U₃ *sak i*. 6 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 All except U₃, K, M₁ om. 8 U₂ *Ahunar*; U₃ pref. *min*. 9 U₃ *stūdan* for *sraoōmand*. 10 K adds *aēy min Ahunvar āškārak guftan stāyīš kartan pātarsā aīt*. 11 U₃ *sak i*. 12 So K, M₁; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. 13 Only in M₁. 14 U₃ pref. *min buland*. 15 U_{1, 2} om. 16 U₃ *hugōwišn*. 17 U₃ om.; A, Mr₁ *āwāyīšn*. 18 U₃ *aīt*; K adds *aēy milayā ahravīh guftan āwāyīšn hōmand*. 19 U₃ om. 20 U₃ *u*. 21 U_{1, 2}, M_{2, 3}, Mr_{1, 2} *Arkdvisūr*; U₃ om.; D *Arkdvisūr*. 22 Only in K, M₁. 23 K, A, Mr₁ om.; M₁ *šapīr*. 24 So K, A, M₁; U₃ om.; D *Arkdvisūr*; rest *Arkdvisūr*. 25 M₁ om. 26 MSS. have *yōšdās*; M₂ adds *vabidūnd havād ān li Arkdvisūr*. 27 U₁, D, K, A, M_{1, 2} *barā*; U₃ gives the following for *bun srao . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyīšn u nyāyīšn vabidūnd valā rā levatā gōwišn Gāsān barā yemalelūnēt*. 28 U₂, Mr₂ *Gāšnān*. 29 D pref. *ān*. 30 K *stāyīš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyīšn kunand u yezbexūnd*. 32 A om.; Mr_{1, 2} *ān*. 33 M₁ *mavan*. 34 U₂, M₂, Mr_{1, 2} *Gāšišn*. 35 U₁ adds *i*. 36 U₂ om. *ō*; U₃ adds *i*. 37 U₃ om. 38 U_{1, 2}, D, M₁ om. 39 U₂ *kartak hast*. 40 U₃ *ōtūnd*. 41 U₃ gives the sentence as follows: *barā yehabūnd li Arkdvisūr kāmāk karjā rā*. 42 U₂, A, M_{1, 2}, Mr_{1, 2} *ōbūnt*. 43 K, M₁ om. 44 U_{1, 2}, A, M_{2, 3}, Mr_{1, 2} *Arkdvisūr*; D *Arkdvisūr*; M₁ om. 45 K om. 46 K *rabmā*; M₁ om. 47 K pref. *u*; M₁ om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *ih*; M₁ om.

4. 9

1 U₂, M₁, Mr₁ om. 2 U₂, D om. 3 M₁ adds *i*. 4 U₃ om. 5 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 6 U₃ *valā rā izam* for *aēy-am . . . ayāwār*. 7 So U₃, K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 8 Only in K, M₁. 9 U₁, M_{1, 2} om.; U₃ *valā*; A *valā i*; M₂ adds *valā*. 10 MSS. *nigōhīšn*; K om. *gō*. 11 U₃ pref. *bēn*. 12 U₂, *min*. 13 U_{2, 3}, A, M_{2, 3}, Mr_{1, 2} add *i*. 14 U₃ om.; K *sak*. 15 U₃ *barā sak i*; M₁ *sak*. 16 U₃ om.; A, Mr₁ *kartak*. 17 U₃, M₁ om. 18 U₃ *dar*. 19 U₂ *barā hemmunišn lenā rā*; K pref. *lenā min*; M₁ *xāhišn*.

20 M_1 *pavanat*. 21 Only in U_2 . 22 U_2 *nēwak*; K pref. *lenā* and adds *nēwak*. 23 MSS. give °*xūnih*; A one stroke less. 24 U_1 om. the remaining sentence; K, M_1 *Arkdvisur*; D *Arkdvisūr*; rest *Arkdvisūr*. 25 U_2 adds *ahrav*. 26 U_2 *barā*. 27 U_2 , s, A, M_2 , Mr_1 , s, *sōr*. 28 So K, M_1 ; D *Arkdvisūr*; rest *Arkdvisūr*. 29 U_2 adds *ahrav*. 30 U_2 *ahrākīh rat*. 31 U_2 om.; A, Mr_1 *īsam*.

5. ATASH¹ NYAISH

1 Mf_2 , U_2 , F_2 , B om. the whole Ny.

5. 0

1 All except U_1 , s, D, K om. the paragraph. 2 U_2 om. *ōhrmazd . . . rōšnīh*. 3 U_1 om. one stroke; K pref. *i*. 4 U_1 *gurz gadā awzāyāt* for *buzurgīh u rōšnīh*. 5 U_1 *Atrš*; D, K *Atakš*. 6 U_2 *Varāhrām*. 7 U_1 *farā* for *vasurg . . . yehvūnāt*; U_2 *buzurg*. 8 U_2 adds *īh*.

5. I

1 Mf_2 , M_1 give the first three paragraphs at the end of the Nyaish; L_2 om. paragraphs 1-6. 2 Mf_1 , M_1 om.; Mf_2 adds *lak*. 3 Mf_1 has *rēšitārīh* written above the line; Mf_2 , K *rēšitār*; U_1 extra *ē* after *rē*. 4 Mf_1 written upturned, and pref. *aēy*. 5 Only in U_2 , s, A, M_1 , s, Mr_1 , s; Mf_2 *u*. 6 D, K, M_1 om. 7 U_2 adds *vābidūn*; K adds *ae ōhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtūnānd*. 8 Mf_2 om. 9 Mf_1 , U_1 , K, M_1 , s, *tōhišn*; U_2 °*šinišn*; A, Mr_1 add *i*. 10 U_2 , A, Mr_1 °*būn*; M_1 °*būnd*. 11 M_2 *ā* in Av. characters. 12 U_2 , D, K, A, M_1 , Mr_1 *havām*; M_2 *havāānim*. 13 D, K give *sak barā li yehabūnāe* for *pavan sak dahišn*. 14 Mf_2 , U_2 om.; M_1 adds *li*. 15 Mf_2 *aēy*. 16 A, M_1 , Mr_1 add *i*. 17 Mf_2 adds *aš*. 18 Mf_2 *i*. 19 M_1 *val*. 20 Mf_1 , U_2 , K, M_1 om. 21 U_2 adds *al*; K adds *i*. 22 Mf_2 , U_2 , M_1 *havād*; U_2 *yehvūnāt*; K adds *aēy ahrākīh čīr u amāvand ait madam staxmak Ahraman*. 23 Mf_1 , U_2 , D, K, M_1 , s, Mr_2 om. 24 K adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnām*. M_1 om. *īh*; Mr_1 *t* for *d*.

5. 2

1 M_1 *mavan*. 2 Mf_2 adds *i*. 3 Mf_1 *čāšān mavan*; Mf_2 *čāšēnd*; U_2 *čāšānd*; U_2 *čāšān*; A *čāšīšn i*; Mr_1 strikes out *čāšīšn* and gives *čāšānd*. 4 D *barā*. 5 Mf_2 , U_1 , s, M_2 , s, Mr_2 om. *y*; A *apāyet*. 6 U_2 adds *īh*. 7 U_2 *barā*. 8 Mf_1 , U_2 , A, M_2 , Mr_1 , s, *yēn*; U_2 *vabidūn*; D *vabidūnqnd* and adds *pavan sak Vahuman sardārīh*; M_2 *vabidūnqnd*. 9 K °*būnāe*. 10 M_1 has *sak pavan* for *ō li*. 11 U_2 , Mr_1 *muzd*. 12 A, M_1 om. 13 U_2 *mavan*. 14 U_2 om. 15 Mf_1 , M_1 om. 16 K *lak*. 17 Mf_2 om. *barā pavan . . . Dātišān i Lakūm*; U_2 om. 18 K, M_1 om. 19 So A, M_1 , Mr_1 ; Mf_1 , U_1 , s, D, K om.; rest *u*. 20 U_2 , K, A, M_1 , Mr_1 om. 21 K *lak*. 22 U_2 pref. *pavan*. 23 U_2 °*nēt*; K °*vānd*; M_1 om. 24 K pref. *sak*. 25 K °*būnāe*; M_1 °*būnd*. 26 Mf_2 adds *i*; U_2 , K om.; A, Mr_1 *pavan sak* for *sak pavan*; M_1 has *sak sardārīh mavan madam framānbūrtārān šapīr mēnišn hāvištān pātaxšāh yehabūnd*. 27 U_2 *gātūkkīh*. 28 U_2 *ae*; D, K om. 29 U_2 om. 30 Mf_1 , U_2 , M_1 add *pavan*. 31 Mf_2 *hum*. 32 U_2 , M_1 °*kās*; K °*kāš*. 33 Mf_1 *h i davešt*; U_1 *hāvištān*; U_2 has *aēy šapīr mēnišnīh ait hāvištān*. 34 D, K add

sak sarādrīh mavan madam framān būrtār i šapīr mēnišn hāvištān pātaxšāh
 ʔal li yehabūn. 35 U₁ afrāč. 36 U₁ adds *aēy madam zamik bundak mēnišnīh*;
 K adds *bundak mēnišnīh*. 37 Mf₁ one curve less; U₁ om.; D om. and has
af-am yehabūn. 38 Mf₁ om. ā; U₁ adds *hēn*. 39 U₁ adds *i*; D pref. *u*; M₁
u kār Dēn li. 40 Mf₁ °ān; U₁ *daxšēnēn*; D, K, M₁ *daxšak barā vabidūn*.
 41 D, K gives the gloss as follows: *aēy-am hēn ahrākīh u Dēn daxšak li*
pavan nēwakīh barā vabidūn; M₁ om. the gloss. 42 Mf₁ om. 43 Mf₁ *frārōnīhā*.
 44 U₁ om. 45 Mf₁ °dūd.

5. 3

1 M₁ pref. *litamā*. 2 M₁ om. 3 U₁ adds *vadidūnam*; M₁ adds *aēy barā*
yehabūnam. 4 M₁ pref *li*. 5 All except Mf₁, 2, U₁, A have *Zaratuhšt*. 6 So
 Mf₁, 2, U₁, M₁; rest *sak-ič*. 7 K, A om. 8 Mf₁ *jān*; K adds *aēy ēton rātiš*
vabidūnam li mavan Zaratuhšt aitam mavan li tan xayā nafsā; M₁ *jān rā*.
 9 Mf₁, U₁ °bānt; M₁ om. 10 M₁ *levīn*. 11 M₁ om. 12 Mf₁ *pēšān yih*; U₁, 2
pēšān pāyih; U₂, D, K, M₂, 2, Mr₂ *pēšān pāyih*; A, Mr₁ *pēšān payih*; M₁ om.
 13 Mf₁, M₁ om.; U₁, 2, D, K, A, M₂, 2, Mr₁, 2 °; U₂ *pavan*. 14 U₁ *šapīr*
mēnišn; M₁ adds *Amahraspand rā*. 15 Mf₁, U₁ om.; M₁ *ae*. 16 U₁ om.
 č and adds *rā*; D, K add *litamā ēton rātiš kunam aēy barā yehabūnam li*
amat Zaratuhšt havām tan u sak-č nafsā jān rā pavan pēš rawišnīh Vahuman
Amahraspand rā ae Ōhrmazd; M₁ om. č and pref. *ae*. 17 M₁ gives the sen-
 tence thus: *pavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm*
yātūd. 18 Mf₁, U₁, D om.; K adds *lakūm mavan*. 19 Mf₁, D om.⁹ U₁ *ahrākīh*;
 K adds *rā basīm ait*. 20 Mf₁ *aēy-am*; Mf₂, D om.; K om. the gloss. 21 Mf₁,
 D, M₂ om. 22 Mf₁, U₁ add *i*; U₂ pref. *ēton*; M₁ *ahrākīh vabidūnam mavan*
ahrākīh Ašavahišt basīm yātūd for *sak apāyet*; M₂ om. 23 Mf₁ °dūd;
 M₂ om. 24 Mf₁, 2, U₁, A, M₂, Mr₁, 2 om.; D *mavan*. 25 D *Ariavahišt* and
 adds *rā*; A °*vahištā*; M₂ om. 26 U₁ adds *xšnūt yehvūnt*. 27 Mf₁, D,
 K om.; M₁ gives the sentence as follows: *u milayā ēton yemalēlūnan mavan*
Xšatravar apāyet aēy pātaxšāh pasand. 28 Mf₁ om.; D adds *i*. 29 So U₁,
 M₂; Mf₁ *niğōhšīšnīh*; rest *niğōkšīšnīh*. 30 U₁ adds *vabidūnam aēy*. 31 U₁
 adds *apāyet*. 32 U₁, D, K om. *ēvak . . . tanid*. 33 Mf₁ om. 34 Mf₁ *tanid*
srišmrātiš gōwišn. 35 Only D, K give this gloss.

5. 4

1 Mf₁ *šndyīšn*; Mf₂ om. paragraphs 4-6; A om. *šndyēntīdrīh . . . Xvatāe*;
 M₁ *xvašnūt vabidūnam Ōhrmazd* for *šndyēntīdrīh . . . Xvatāe*, and gives the
 paragraph at the end of the Nyaish. 2 All except U₁, 2, D, K, M₂, 2, Mr₁ om.
 3 Mf₁ *Xvatā*; U₁, 2, 2, D, K, M₂, 2, Mr₁, 2 om. 4 All except Mf₁, U₁ give *nasīm*.
 5 Mf₁ *val*; U₁ adds *rā hanā*; U₂ om. 6 MSS. have *Atahš*; M₂ *p* for *t*. 7 Only
 in D. 8 Mf₁ *xvatāyān hudahišn Yazat* for *berā . . . Yazat*; U₁ *dāt*; M₂ om.
 9 Mf₁ pref. *Xvatāe*; U₁, K, M₂ pref. *Ōhrmazd*; all MSS. have *huddāhak* except
 U₁ which gives *hūdahišn*; M₁ has *ae Atahš Ōhrmazd lak huddāhak mahist*
Yazat ait sak lak rā for huddak . . . Yazat; M₂ pref. *Ōhrmazd*. 10 U₁, 2 add
rā; K adds *māzan nēwakīh u xūp yehabūnīk rabā Yazat havād ae Atahš*
namās lak rā. 11 MSS. have *Atahš*; M₁ om. from here up to the end of the
 6th paragraph. 12 Only in Mf₁. 13 Mf₁ *pus*; U₁ adds *rā*. 14 MSS. give *Atahš*.

15 Mf₁ *Ōhrmasd berā* for *berā i Ōhrmasd*; A, Mr₁ i *Ōhrmasd berā* for *berā i Ōhrmasd*. 16 K om. 17 U₂ adds *rā*; K adds *rā ae lak Atahš Ōhrmasd berā ēton gadā Ōhrmasd ait*.

5. 5

1 Mf₁ gives the sentence twice; MSS. have *Atahš*. 2 Only in Mf₁, U₂. 3 U₂ adds *rā*; K adds *rā nasīm*. 4 Mf₁, K om. 5 Mf₁, K om.; U₂ *Frōbā*. 6 Mf₁, K pref. u. 7 U_{1, 2}, K, A, Mr₁ om. 8 U₂ adds *rā*; K adds *rā nasīm*. 9 Mf₁ *Ērān-vēš*; U₂, A, M₂, Mr₁, 2 om. the sentence; K adds *aēy matā i Ērānvēš*. 10 U₁, D, K, A om. 11 K adds *rā namās*. 12 Mf₁, U₂ pref. u. 13 Only in Mf₁, U₁, M₂, A, Mr₁. 14 U₂ adds *rā u ērpat gadā Ōhrmasd dāt rā*; K adds *rā aēy rāy u gadā Kyān i pātaxšā Ōhrmasd dāt rā*. 15 Mf₁ om. the gloss; U₂, D, M₂ pref. *af-aš kār i āsrōnīh ān i aēy pavan zak kōstak āsrōnān dānāktar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk patkār kart valā yehvūnt*, and repeat *Ataš Ōhrmasd berā rā . . . u Kyān gadā Ōhrmasd dāt rā*; U₁, A, M₂, Mr₁, 2 give *af-aš kār i āsrōnīh . . . levatā Dahāk patkār kart valā yehvūnt* with slight variations, instead of *šēm i denā Ataš Ātr Frobag . . . levatā Dahāk patkār kart valā yehvūnt*; U₂ has *denā Ataš Ātr Frobā šēm* for *šēm i . . . Frobag*. 16 MSS. have *Atahš*. 17 K, M₂ *Frobā*. 18 MSS. have *Atahš*. *19 M₂ one stroke less. 20 U₂, D, M₂ u. 21 U₂ *Magō-patān u Dastabarān* for *Dastabarān u Magōpatān*. 22 M₂ °*padān*. 23 U₂, M₂ u *dānākān*. 24 U₂, K om. 25 U₂, M₂ *vazurgīh*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Atahš*. 29 U₂, M₂ om. 30 U₂ om. 31 U₂, D, K, M₂ *pavan rās i valā*. 32 MSS. have *Atahš*. 33 Only in Mf₁, A, D, A. 34 K adds *rā*. 35 Mf₁, K om. *Ātr Gōšasp*; U₂ *Ātr Gōšasp šēm ait*. 36 K om. 37 U₂ pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U₁, A, M₂, Mr₁, 2 om. 40 U₂, A, M₂, Mr₁, 2 om. 41 Mf₁, U₁, A, M₂, Mr₁, 2 om. 42 Mf₁ *Xhusrav*; Mr₁ om. 43 Only K gives this gloss; U₁, D, A, M₂, Mr₁, 2 have *i pavan Ātrpātkān*; U₂ *i pavan Ātrpātkān šatr pētāk kart*. 44 Mf₁, D pref. u. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. u; U₂, M₂, Mr₁, 2 *Čēčist*; U₂ *Čēčistak*; D adds *i*; K *Čēčastak*. 48 K adds *rā*. 49 Mf₁ om. the gloss; K om. *ae min . . . 4 frasang*. 50 U₁, D, A *mavan*; U₂ om. 51 U₁, M₂, Mr₁, 2 *Čēčist*; U₂ *Čēčistak*. 52 U₂, M₂, Mr₁, 2 *valā*; D pref. *i*; Mr₁ om. 53 U₂ om. 54 Only K gives this sentence. 55 Mf₁, U₂, D, A, Mr₁ pref. u. 56 Only in Mf₁. 57 D adds *rā*; K adds *rā aēy malkūšān i Kyān gadā u Ōhrmasd dāt i rā*. 58 Mf₁ om. the gloss; U₂, D, M₂ pref. *af-aš kār i artēštārīh ān i aēy pavan kōstak Ātrpātkān artēštār tēštār u takīktar yehvūnd pavan rās valā yehvūnēt*, and repeat *Ataš Ōhrmasd berā rā u Kēxūsrū rā . . . 4 frasang ait*; U₁, A, M₂, Mr₁, 2 give *af-aš kār i artēštārīh . . . pavan rās valā yehvūnēt* instead of *šēm i denā Ataš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Atahš*. 60 MSS. have *Atahš*. 61 D, K, M₂ add *i*. 62 K *pērōšīh*. 63 M₂ om. 64 M₂ om. 65 MSS. have *Atahš*. 66 U₂, M₂ om. 67 U₂ *pēš*.

5. 6

1 MSS. have *Atahš*; U₁, A, D, A, M₂, Mr₁, 2 pref. *Ātr Bārsīn*; U₂ pref. *Ātr Bārsīn Mitr*; K *Ātr*. 2 Only in Mf₁, D, A. 3 K adds *rā*. 4 Mf₁ u

rāyōmand; 1 *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U_1 , 2, K, M_2 , 2, Mr_2 om. 9 Mf_1 adds *č*. 10 Only in Mf_1 , D. 11 K adds *rā*. 12 Mf_1 om. the gloss; only D, K give this sentence; D pref. *az digar kitāb* in Pers. characters and repeats *Ātahš i Ōhrmazd berā rā u Rēvand Gar* . . . *Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Ātahš*. 14 U_1 , 2, 2, A, M_2 , 2, Mr_1 , 2, give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēy vāstryōš pavan apar šair tōxšātar varzišnihtar u šost jāmaktar havād pavan rās valā zak mavan levatā Vištāsp patkāri valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Ātahš*. 17 K om. 18 MSS. *Ātahš*. 19 U_1 , 2, D, M_2 om.; K om. *dēnā pētāk* . . . *druž laxvār dāštan*. 20 U_2 om. 21 So D; rest *kolā*. 22 Mr_1 *hast*. 23 U_1 , D, M_2 give the rest thus: *āšnāk af-ašān artēštār druž mēnūk satan af-ašān vāstryōših pihn sāxtan ašān artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōših sēn awzār sāxtan ārāstan vāstryōših vāstryōšān āšnāk af-ašān āsrōn visp yašt kartan af-ašān artēštārīh Dēvik u druž laxvār dāštan*; U_2 has the same from *āšnāk* to *pihn sāxtan*. 24 A, Mr_1 pref. *u*. 25 A, Mr_1 *u vāstryōšān*; M_2 om. *y*. 26 U_2 has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōših sēn awzār sāxtan u ārāstan af-ašān artēštār Šēdā u druž laxvār dāštan*. *Kyān gadā Ōhrmazd dāt rā* instead of *āšnāk āsrōnān* . . . *druž laxvār dāštan*. 27 A pref. *u*; M_2 om. *ān*. 28 U_2 *ān*. 29 A *yašn*. 30 M_2 om. *y*. 31 A, Mr_1 pref. *u*. 32 A, Mr_1 add *rā*; M_2 om. *r*. 33 Mf_1 om. the sentence. 34 Only in D. 35 U_2 adds *rā*; K adds *rā namāz kunah*. 36 MSS. have *Ātahš*; Mf_1 om. *Ātaš* . . . *pur bēšazēnītār*; D om.; K *Ātr*. 37 All except U_2 , D add *ih*; K adds further *aēy aratēštārān awzūnīk kunīk*. 38 K, A, Mr_1 pref. *u*. 39 Mf_1 , K om. the gloss. 40 U_2 repeat *art*. 41 Only in D. 42 U_2 , A, Mr_1 om. *ih*. 43 U_1 *gadāyōmandīh*. 44 D om. 45 U_2 , M_2 , 2, Mr_2 *bēšazātārīh*; U_2 om. *nī*. 46 M_2 *mēnūkīh*. 47 Mr_1 *ahokēnišn*. 48 U_1 *hast*. 49 MSS. have *Ātahš*; U_2 , Mr_2 om. 50 Only in D, A, Mr_1 . 51 U_1 , D, M_2 add *e*; U_2 , Mr_1 *dārae*; A, M_2 , Mr_2 *dārāe*. 52 MSS. *Ātahš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf_1 *°vispīn*; rest *°vispīn*. 56 All except U_2 have *ātahšān*; K adds *namāz*. 57 Mf_1 *xvatāe*; U_1 , D, K, M_2 *xvatāyīh*. 58 Mf_1 pref. *mavan* and adds *ōmand*. 59 Mf_1 , U_2 , M_2 , Mr_2 om. *y*; A om. *ē*. 60 Mf_1 om. the gloss; A *aš*. 61 D, M_2 *xvatāe*; A, Mr_1 *xvatāyīh*. 62 U_2 , A, M_2 , Mr_1 , 2 om. 63 U_2 , 2, D, M_2 , 2, Mr_1 , 2 *xvatāyān*; K, A *xvatāān*. 64 A, Mr_1 *u dāt*. 65 U_2 *āzātān*. 66 U_2 , Mr_1 pref. *u*; A om. 67 U_2 *apāt*. 68 U_1 om. *ih*; U_2 *srāyīšnān*; M_2 *srāyīšnīh*. 69 K *rāyōmand*. 70 Only in D. 71 U_2 om. *k*. 72 U_2 *min*. 73 A, Mr_1 add *i*. 74 All except K om. the rest. 75 MS. has *pātaxšān*. 76 MS. has *Ātahš*.

1 D adds *kunam*. 2 L_{12} om. 3 D adds *kunam*; M_1 *nyāiš* and adds *vabidūnam*. 4 Mf_1 , U_1 , 2, D, K, L_{12} , M_1 , 2 om. *sohr a in mae*. 5 Only in M_1 . 6 M_1 om. 7 Only in Mf_1 , U_2 , M_1 . 8 Mf_2 *pāhrēs*. 9 U_2 om. *ih* and adds *hanā pāhrēs*; A, M_2 , Mr_1 , 2 add *hanā pāhrēs*. 10 Mf_1 , M_2 add *ih*. 11 Mf_1 , U_1 , 2, D, K, L_{12} , M_1 , 2 om. 12 Mf_2 *āfrīnīnam*. 13 Mf_2 *val i*; U_2 om. 14 MSS. have *Ātahš*. 15 Only in U_2 , M_2 . 16 Mf_1 *išnāk*. 17 Mf_2 , U_2 , K, L_{12} , M_2 , 2 om. 18 L_{12}

M₂ *nyāyīšn*. 19 U₂ repeats *ō*. 20 Mf₁, D, K, A pref. *u*; M₂ om. *nīh*. 21 Only U₂, A, M₁, Mr₁; M₁ adds *mavan*. 22 U₂, A, Mr₁ add *i*. 23 Mf₁, ₂ *yehabūntan*; D adds over the line *aēy bōi basīm*; L₁₂, M₂, ₃ *dāt*; M₁ *basīm yehabūntan*. 24 Only in M₁. 25 Mf₁ *āpātākih*; Mf₂ *u āpātīh*; U₂ *hanā āpātānik*. 26 M₁ om. 27 U₁, M₂ *pānākih*; D *āpātānik*; A, Mr₁ pref. *honā*; M₁ *hanā mavan*. 28 K, L₁₂ om.; M₁ *vabidūntan*. 29 So U₁, ₂, A, M₁, Mr₁. 30 Mf₁ adds *ih*; Mf₂ adds *ih yātakgowīh kartan ayāwārih*. 31 U₂ pref. *hanā*; A, Mr₁ *hanā*; M₁ *hanā mavan*. 32 So Mf₁, ₂, M₁; U₁, ₂ *hamā*; A, Mr₁ om.; rest *hamāe*. 33 U₂, M₂, Mr₁ *rāš*; A om. 34 U₁ om. *ih*; U₂, M₁ pref. *i*; A, Mr₁ om. 35 Mf₂, A, Mr₁ om. 36 D adds on the margin *Atahš*; K, A, Mr₂ om. *k*. 37 Mf₂ adds *ayāwārih*. 38 K *yazišnīmand*; M₂ *nīnmand*. 39 Mf₂ om. 40 Mf₂, U₂, D, M₁ pref. *u*; U₂, M₂, Mr₁, ₂ pref. *u* and add *havāe*; A pref. *u* om. *ōmand* and adds *havāe*. 41 M₁ pref. *aēy*. 42 Mf₂ adds *u nyāyīšn*; M₁ *havāe*. 43 Mf₂ pref. *nyāyīšn ae*; U₂, A, Mr₁ pref. *u* and add *yehvūnāe*; U₂, D, M₁ pref. *u*; M₂ adds *havāe yazišnōmand yehvūnāe nyāyīšn-ōmand yehvūnāe*; Mr₂ adds *yehvūnāe*. 44 Mf₂, D, K, M₁ om. 45 Mf₂, U₁ *martumān*; U₂ *āpātānik i martumān*. 46 Mf₂ *p* for *k*. 47 U₂ om. *y*; K *sātāyīšn*. 48 Mf₁, M₁, Mr₁ pref. *u*; Mf₂ om.; U₂, M₂, Mr₂ *ēvak-č*. 49 Mf₂ om. 50 Mf₁ adds *yehvūnāt mavan*. 51 Mf₁ *lak*; A adds *i*. 52 U₁ adds *nēwak yehvūnāt*; all except Mf₂ add *valā gabrā nēwak yehvūnāt*. 53 M₂ *min*. 54 M₁ om. 55 U₂ in Av. characters. 56 Mf₂ *išēt*; U₁, D, K, L₁₂ *izae*; U₂ *ʿxūd*; A, M₂, ₃, Mr₁, ₂ *ʿxūdāt*; M₁ *išē*. 57 Mf₁, U₂ *asman*. 58 U₂, M₁ pref. *u*. 59 U₂, M₁ pref. *u*. 60 U₂ pref. *u*; M₁ pref. *aēy*. 61 M₁ gives the gloss after *Hāvan yadā*. 62 Mf₂ *patāst*; U₁, ₂, D, K, A, Mr₁ *patvāst*; U₂, Mr₂ *pāvāst*; L₁₂, M₂, ₃ *pavāst*. 63 A one stroke less. 64 Mf₁ om. *n*; U₂ *kolā ālatak yazišn vabidūd*; D adds on the margin *kolā mavan ō lak yezbexūd sak gabrā nēwak yehvūnāt*.

5. 8

1 U₂ *asman*. 2 U₂ *ʿvūnāt*; M₁ *ʿvūnd*. 3 Mf₁, M₁ pref. *u*; 4 K *bōik*. 5 U₂ *ʿvūnāt*; M₁ *ʿvūnd*. 6 Mf₁, M₁ pref. *u*. 7 Mf₁, U₁, ₂, ₃, K, Mr₁ *pīšn*. 8 Mf₂ om.; U₂ *ʿvūnāt*; M₁ *ʿvūnd*. 9 Mf₁, M₁ pref. *u*; Mf₂ adds *i*. 10 Mf₁ *apasīšn*; Mf₂ *pēsšn*. 11 U₂ *ʿvūnāt* and adds *aēy pūšīh yehvūnāt*; M₁ *ʿvūnd*. 12 U₂, M₁, ₂ *puṛnā*. 13 U₁, ₂, D, L₁₂, M₁, ₂ *ʿvūnāt*. 14 Mf₁, U₂, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ pref. *u*; all except U₂, K, M₁ have *dāhmān*. 15 U₁ *sardār*. 16 Mf₂ adds *mā yehvūnēt amat puṛnā sardār rā dahm sardār*; U₁ *ʿvūnāt*; U₂ *āt* and adds *aēy gušn gabrādn yehvūnēt aēy nēwak gabrā yehvūnt mavan valā rāe Yazišn vabidūd*; D, L₁₂, M₁ *ʿvūnāt*; M₂ adds *madam yehvūnēt mavan puṛnā sardār rā dāhmān sardār*. 17 MSS. have *Atahš*; U₂, M₁ pref. *ae*; D adds *i*.

5. 9

1 MSS. have *sōčāk*. 2 Mf₁, U₂ *ʿvūnāt*; M₁ *ʿvūnd*. 3 M₁ pref. *u*. 4 Mf₁ *sōč*; rest *sōčāk*. 5 U₂ *ʿvūnāt*; M₁ *ʿvūnd*. 6 Mf₂ adds *aēy hamāe ēton yehvūnīh*. 7 M₁ pref. *u*. 8 U₂ *ʿvūnāt*; M₁ *ʿvūnd*. 9 Mf₂ *denm*. 10 Mf₁, M₁ pref. *u*; Mf₂ *varšāk*; U₂ *vāxšāk*. 11 Mf₂ *pm*; U₂ *ʿvūnāt* and adds *aēy pušīh yehvūnāt*; M₁ *ʿvūnd*. 12 Mf₂, M₁ *denm*. 13 All except Mf₁, U₁, ₂, D, K, L₁₂, M₁ add *aēy-at awēšn yehvūnēt*. 14 Mf₂, U₁, D, K, M₁, ₂ om. *aēy . . . yehvūnāe*.

15 U₂, A, M₂, Mr₁, ₂ *hamāk*. 16 Mf₁ *val*; U₁ *hanā*; U₂ *at*. 17 U₂ om. 18 U₂, A, M₁ om. 19 Mf₁ *dērag*; Mf₂ *derag*. 20 Mf₂ *pref. madam i*; U₂, M₁, ₂, Mr₁, ₂ *pref. madam*; K adds on the margin: *amat val awšār šapīr awšār šapīr hanā aēy awšār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnāe*. 21 Mf₁, U₂, D, K, L₁₂, A, M₁, Mr₁ om.; U₁ *i*; M₂ *mā*. 22 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. 23 K, L₁₂, M₁ om. 24 Mf₂, U₁, K, L₁₂, M₁ om.; U₂ adds *madam*; D *madam*. 25 M₁ om. 26 Mf₁, ₂, U₁, M₁ om. 27 Mf₂ om. and adds *bēn 57 šant*; U₂ *kardārīh* and adds *bēn 57 šant*; D gives the sentence thus: *amat val levatā awšār šapīr Fraškart vabidūnēt aēy vad Ristāxēs bēn denā mān rōšn yehvūnāe*; A, M₂, ₂, Mr₁, ₂ add *bēn 57 šant*. 28 Mf₂ om. the sentence; L₁₂ om.; M₁ *mavan val awšār šapīr Fraškart vabidūnik for vad . . . šapīr*. 29 U₁ *sak i*. 30 Mf₁, L₁₂ om. *kart*. 31 U₂, A, Mr₁, ₂ om. 32 U₂ adds *rōšn yehvūnāt*.

5. 10

1 Mf₁ *°bān*; Mf₂ *yehvūn*; U₂, A, M₂, Mr₁, ₂ *°bānēt*; M₁ *°bānd*. 2 MSS. have *Atahš*. 3 Only in Mf₁, U₂. 4 Mf₂ *berā Ōhrmazd* for *Ōhrmazd berā*. 5 K adds *i*. 6 K, L₁₂, M₂, ₂, Mr₂ add *i*. 7 Mf₂, M₁ *pref. u*. 8 All except U₁, D, L₁₂ om. *ih*; U₂ om. *nih*. 9 Mf₂, M₁ *pref. u*. 10 So U₁, ₂, D; Mf₁, A, M₁, Mr₁ *zāyīšn*; Mf₂ *zāīšn*; rest *zāīšnih*. 11 D, A, M₁, Mr₁ *pref. u*. 12 U₂, K, L₁₂, M₂, ₂, Mr₂ add *i*. 13 Mf₂ om.; M₁ *pref. u*. 14 Mf₂ om.; all except U₁, D om. *ih*. 15 Mf₂, M₁ *pref. u*. 16 So U₂; Mf₁, J₁, D, A, M₁, Mr₁ *zāyīšn*; rest *zāīšn*. 17 MSS. give the word in Av. characters. 18 Mf₁, U₁ *v* for *a*. 19 Mf₁, ₂ om.; A, Mr₁ *mavan*; M₁ om. *amat . . . kabed yehabūn*. 20 Mf₁ om. *f*; U₁, K, L₁₂ *mān*. 21 D *kabed*. 22 So U₂, K, L₁₂, M₂; Mf₁, ₂ *yehabūn*; U₁ *yehvūnāe*; U₂, D, A, M₂, Mr₁, ₂ *°bānāt*. 23 U₁, K, L₁₂ *mān*; D om. *af-mān . . . yehabūn*. 24 Mf₁, ₂, U₁, ₂, K, L₁₂, M₂ om. 25 Mf₁ *°bānd*; U₁ *yehvūnāe*; U₂, L₁₂ *°bānāe*. 26 U₂ *pref. mas*; M₁ *frāšnīkīh*. 27 Mf₂, *i*. 28 Mf₂, M₁ have *mandavam nēwak xavītūnam* for *i kār . . . xavītūnam*; U₂ om. and has *mēnūk nēwak*; A, M₂, ₂, Mr₁, ₂ add *mandavam i nēwak*. 29 Only inf A; all except U₂, ₂, D, A, Mr₁, ₂ have *u*. 30 Mf₁ *dātistān*; U₂, ₂, K om. *k*; A *ā* in^o Av. characters. 31 U₂, M₂ *°tūnēm*; A, Mr₁ one stroke less. 32 U₁ *awsūnikhā*; U₂, K, L₁₂, A, M₂, ₂, Mr₁ *pref. u*; U₂ *pref. u* and om. *ih*; D *awsūnikh*. 33 M₁ om. 34 All except Mf₂, U₂, D, M₁, ₂, Mr₁, ₂ *pref. i*. 35 Mf₁, L₁₂, A, M₂, Mr₂ *°tūnam*. 36 Mf₂ *pref. u*. 37 Mf₂ *vad-am* for *vad mān*. 38 Mf₂ *hizvānīh*; D *h* in Av. character. 39 So A; all except U₁, ₂, ₂, D, M₁, Mr₁ have *u*. 40 Mf₁, U₂, L₁₂, M₁, ₂, ₂, Mr₂ om. *k*; Mf₂ *dāstān*. 41 U₁ om. *ē*. 42 Mf₂ om.; U₂ *°vūnēt*. 43 Mf₂ om. *v*; U₂ *pref. u*. 44 Mf₂ *vad-am* for *vad mān*. 45 U₂ *°vūnēt*. 46 U₂, A *pref. u*. 47 Mf₁ om. 48 Mf₂ *vad-am* for *vad mān*. 49 Mf₂ adds *aēy vad-am uš*. 50 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. *pavan . . . fraxv yehvūnāt*; M₂ gives *pavan . . . fraxv yehvūnāt* after *gās yehvūnāt*. 51 All except A, Mr₁, ₂ om. *kār . . . fraxv yehvūnāt*; U₂ has *Dēnā fraxv*; 52 Mf₂ *u*; U₂, M₂, ₂, Mr₁, ₂ om. 53 Mf₂, U₂ om. *k*. 54 A *frēh*. 55 Mf₂ *vīdān* and adds *frāxv*; M₂ *gāš*. 56 U₂ *°vūnēt*; M₂ adds *pavan kār fraxv yehvūnāt*. 57 Mf₁ om. *xrat āxar . . . šāyet yedrūnīan*; U₂, A, M₂, ₂, Mr₁, ₂ give the same after *ō kār yāityūd*; U₂ *pref. u*; A, Mr₁ add *i*; M₂ om. *xrat āxar yemalelūnam*. 58 A one stroke less. 59 Mf₁, K, L₁₂ *mas i* for

aēγ-am . . . *šapīr*; U₁, K give *aēγ-am* . . . *kār šāyet yedrūntan* on the margin. 60 Mf₂, U₂, A, M₂, Mr₁, 2, °*bān*; M₁ *bānd*. 61 U₂, M₂ om.; A, M₂, *maš*. 62 Mf₂, U₂, M₂, A, Mr₁, 2, i; U₁, K i u; U₂ om. 63 All except Mf₂, U₁, A, D, K give *dō barā* . . . *lā šāyet* after *ō kār yāitūnd*. 64 Mf₂, U₁, A, K, M₂, A, *dānākihā*; U₂ repeats i; M₁ *dānāihā*. 65 U₂, M₁ om. 66 U₂ om. *aš*. 67 U₂ om. 68 K *ēt* cut off in the margin; M₁ °*münd*. 69 M₁ *kart*. 70 M₁ u. 71 U₁ *ḥēn*; U₂, M₁ om. 72 A, Mr₁ *āsnēt*; M₁ *āsn i*. 73 Mf₂ om. *pētāk* . . . *pētāk āsn xrat*. 74 U₂, A, M₂, Mr₁, 2, pref. u; M₁ om. 75 U₁, K, A om.; M₁ u. 76 D, A, M₁ om. *ā*. 77 K *k* cut off in the margin. 78 Mf₂, U₂, A, M₂, A, Mr₁, 2, om. *ih*; M₂ om. *y*. 79 M₂, 2, *mavan*. 80 D om. *ā*. 81 A adds *ait gōšān*. 82 K om. 83 Mf₁, L₁₂ pref. *xrat āxar yemalelūnam i*; Mf₂ om. *mas* . . . *ō kār yāityūnd*; U₁, K add i; U₂, A, M₂, A, Mr₁, 2, *xrat āxar yemalelūnam aēγ-am yehabūn maš u šapīr*; M₁ pref. u. 84 M₁ om. *ā*. 85 U₂ om.; A, Mr₁ *ae*; M₁ *xrat*. 86 U₂, M₂, A, pref. *ae*; A, Mr₁, 2, *ae*. 87 So D, A, Mr₁; Mf₁, U₂, L₁₂, M₂, A, Mr₂ °*lūnt*; K °*nam*; M₁ °*lūnd*; Mr₂ *lūt*. 88 K *min*. 89 M₁ °*münd*. 90 U₁, A, D, K, L₁₂, M₂, A, Mr₁, 2, add i; M₁ *sārn*. 91 M₁ °*tūnd*. 92 U₂ pref. *la*; A, M₁, Mr₁ °*lūnēt*. 93 A two strokes less; M₁ °*lūnd*. 94 M₁ om. 95 U₂, K, L₁₂, A, M₂, A, Mr₁, 2, om. *aš*. 96 M₁ °*münd*; Mr₁ repeats *yekavīm*. 97 A adds *mavan*; M₁ °*vūnd*. 98 M₁, 2, pref. u. 99 U₂ *ān*. 100 M₁ °*vūnd*. 101 Only in U₂, D, M₁. 102 All except U₂, D om. 103 U₁ °*dānt*; U₂ °*dānēt*. 104 A, M₁, Mr₁ pref. u. 105 K, L₁₂, M₂, A, Mr₂ add i. 106 M₁ °*vūnd*. 107 Only in U₂, D, M₁. 108 All except U₂, D om. 109 A, M₁, Mr₁ pref. u. 110 Mr₂ adds i. 111 M₁ °*vūnd*. 112 Only in U₂, D, M₁. 113 All except U₂, D om.; M₂ u. 114 A om. 115 So Mf₁; A *yāitūnt*; M₁ *yāitūnd*; rest *yāityūnd*. 116 Mf₁, U₁, K, L₁₂ om. the rest of the paragraph; U₂ has *xrat mānad* for *ae* . . . *xrat*. 117 All except U₂, D, M₂, Mr₁ add i; M₁ adds *zak*. 118 M₁ °*vūnd*. 119 Mf₂ om. *mavan zamānak* . . . *šnāsik zak yehvūnēt*. 120 D, M₁, A, *ān*. 121 M₁ °*vūnd*. 122 U₂, D, M₂ add i; A pref. *pavan*. 123 M₁ om. 124 U₂ *dānand*. 125 U₂, A, A, M₂, A, Mr₁, 2, om. *k*; M₁ u *šnāsik*. 126 All except U₂, D, A, M₁, Mr₁ add i. 127 M₁ °*vūnd*. 128 U₁, A, L₁₂ pref. i. 129 So U₂, A, M₁, A, Mr₂; U₂, M₂ *sinān*; rest *syān*. 130 D *awzūnih*. 131 U₂, D, M₂, *ān*. 132 M₁ °*vūnd*. 133 U₂ om. 134 Only in D, M₁. 135 All except D, M₁, Mr₁ add i. 136 U₂, M₂ *dānand*; D, M₁ *xavīstūnd*. 137 Only U₂, D, M₂ give this sentence; D om. *ae*. 138 MSS. have *Atahš*. 139 D om.

1 MSS. give this sentence in the 10th paragraph; Mf₂ om. *č*; U₁, A, A, K, L₁₂, M₂, A, Mr₂ pref. u; D pref. the sentence thus: u *sak-ič lālātār dušman aēγ ḥēn dušman vānēt martān ḥēn dušman tabrūnastan martih yehabūndae āxar hammartāsakih patūkih pavan kār dēnāk*; A, Mr₁ u *sak-ič*. 2 M₁, Mr₁ om. 3 U₁, A, K, L₁₂, A, M₂, A, Mr₁, 2, *martān*; U₂ *martānakih yehabūnd*; M₁ *ḥēn dušman vānitān martumān*. 4 Mf₂, U₂ *hamartāsakih*; M₁ pref. *āxar*. 5 Mf₁, U₁, K, L₁₂, M₁, A, om.; U₂, A, M₂, Mr₁, 2, give the word after *dēnā*; U₂ pref. *aēγ*. 6 U₂ pref. *tuwānūkih*; M₁ pref. u. 7 So Mr₁; all except U₁, A, M₁ have u. 8 Mf₂ *dātistān*; U₂ *dēnāk yehabūnd*; A, Mr₁ *dēnāk*. 9 Mf₁, M₁ *stēnag*; Mf₂ *stēnagih*. 10 Mf₂ om. 11 U₂ *tuwān ait*; D *tuwān yehvūnēt*. 12 Mf₂, U₂, A, M₂, A, Mr₁, 2, add *tuxšāh tuwān yehvūnēt kartan*. 13 Mf₁, A,

axvāih; U₁, s, D, K *axvāb*; U₂, L₁₂, M₂, s, Mr₁, s om.; M₁ u *axvāih*. 14 M₁ *aēy-am*. 15 Mf₂ repeats *min Dēnik*. 16 U₁, D, M₁ pref. *vēš*. 17 Mf₂ adds in red ink: *ġgōn min Dēn denā kalām nēwak frajām pētāk ašt*. 18 Mf₂ *srišūtak*; U₂, s, L₁₂, A, M₂, s, Mr₂ *srišūtak*; M₁ gives *aēy bēn yām u lēlayā min srišūtak vēš lā xelmānam for srišūtak . . . xelmānam*. 19 U₂, D, K om. 20 Mf₁ °*mūnēt*; Mf₂ °*mūn*. 21 Only D gives this gloss. 22 Mf₁, s, U₁, L₁₂, M₂ *gāših*; M₂ *gāš*. 23 Mf₂ om. 24 U₂, L₁₂, M₂, s, Mr₁, s *Būšasṣ*. 25 M₁ om. 26 A, M₁ om. *āt*. 27 Mf₁, U₂ °*vūnēt*; U₁ *būt*; A °*vūnāt yehvānt*. 28 Mf₁, K, L₁₂, M₁ add *xvēš ravēš*; Mf₂ *ae xārub u īsreš*; U₁, D add *xvāhrīš* with *xvēš ravēš* on the margin; U₂, A, M₂, Mr₁, s add *xā ravēš ī rāe*; M₂ adds *xvēš ravēš rāe*. 29 Mf₁, U₂, D u *jikārāz*; Mf₂ u *jigārih*; U₁ u *jikārāz ī* with *jigārih* on the margin; U₂ u *jikār aēy sūr bāzū hūšyādrīh* for u *jigār* and has *sūr bāzū* in Pers. characters; K, A, M₂, s, Mr₁, s u *jikāryāz*; L₁₂ *jikārāz ī*. 30 U₂, A, M₁, s, Mr₁, s om. 31 Mf₁ pref. u. 32 Mf₁, A, M₁, Mr₁ om. 33 Mf₂ om. *nām burtār ī*. 34 U₂, s, D, K, A, M₁ om. 35 Mf₁, U₁, s, D, K, L₁₂, M₁ om. 36 D *āsnūtāk*; M₁ *āsnitāk*. 37 K, M₂, s pref. u. 38 So in Mf₂, U₂, K, A, M₂, s, Mr₁, s. 39 M₁, s *vīrā*. 40 Mf₂, A, Mr₁, s om. 41 U₂ adds *barā yehabūnd*; M₁ om. *īk*. 42 U₁, M₁ *hurōst*; U₂ om.; U₂ has *hudānāk u huvīr aēy apāyīšnih pur īnāsak pavan zak ī āxar āxar apāyet huā r u s p nēwak rōi aēy xūp čīr ī huāb aēy nēwak ābrū yarsenund u, min tangīh bōjēnēt aēy min Dōzaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh zak mavan kār ī Tan Pasīn yehvūnēt for hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xūp čīr ī huāb aēy nēwak ābrū*; L₁₂ °om. *hamrōst . . . Dōzaxv*. 43 Mf₂ om. *ā*; D om. *xvāpar . . . bōxtār*; M₁ om. *r*; M₂ gives in red ink on the margin *aēy nēwak ābrū yarsenund*. 44 U₁, M₁ om. 45 So U₁, M₁; D, L₁₂ add *ih*; rest *bōxt*. 46 U₁, M₁ om. 47 U₁, M₁ om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf₂ *huvīr*; D pref. u; K *hamvīr* but *huvīr* on the margin. 49 Mf₁, U₂, A, M₂, s, Mr₁, s add *ī*; U₁ *apāyīšnih*. 50 U₁ adds *ī*; D *dānākīh*; A, Mr₁, s *īnāst*. 51 A, Mr₁ *zak pavan* for *pavan zak ī*. 52 D, M₁, s om. 53 M₁ om. 54 D adds *dānākīh ō mavan kār pasīn dānēt*. 55 U₂ om. 56 Mf₁ *ō*; U₁, s, A, M₂, s, Mr₁, s add *ī*. 57 U₁ *frādahnāt*; U₂ adds *frazand*; K *frāxnēt*; L₁₂ *frēdahnāt*; M₁ °*vēnēt*. 58 Mf₁, U₂, s, M₁, s, Mr₁, s *vēš*. 59 U₂ *rōtīstāk*; U₂ adds *ēton frazand nām burtār barā li yehabūnd*; D adds *ēton frazand nām burtār barā li yehabūndē*; A, M₂, s, Mr₂ *rōtīstāk*.

5. 12

1 Mf₂ °*būnt*. 2 All except Mf₁ have *Ātahš*. 3 Mf₂, U₂, K, M₁, s om. 4 Mf₂ *berā ī Ōhrmasd* for *Ōhrmasd berā*. 5 Mf₂ *mavan zak* for *zak mavan*; U₁ *ān*; D, K, M₂ add *ī*. 6 Mf₁ adds *ī*; M₁ adds *aēy yehvūd*. 7 Mf₁, U₂, K *frāč*; L₁₂ *brāč*; M₁ *aw*. 8 Mf₁, U₂, A add *ih*; U₂ adds *aēy lā sazāih*. 9 D om. *č*. 10 Mf₂, U₂, D, M₁ om. 11 Mf₂ *val*; U₂ adds *vad*. 12 Mf₁, s repeat; U₁ *hamā*; U₂ *hamāk*; U₂ adds *hamā*; M₁ *hamā hamā*. 13 Mf₂ adds *zak ī*; U₂ *ra* twice. 14 Mf₂, U₂, D, M₁, s om. 15 Mf₁ om. *ān*. 16 Mf₂, U₂, D, M₁ om. 17 U₂ adds *ih*. 18 U₂, s, D, A, M₁, Mr₁ om. 19 Mf₂, U₁, M₁ *hamā*; U₂, D, K, L₁₂, A, M₂, s, Mr₁, s *hamāe*. 20 U₂, D add *aēy bēn Vahišt jivāk lenā yehvūnāt*. 21 Mf₂, U₁ °*vūd*; U₂ °*vūnam* and adds *aēy arsānīh yehvūnam*; D, M₁ °*vūnam*. 22 Mf₂ *zak ī*; D *zak*. 23 U₂ *fšā*. 24 Mf₂ °*dānd*;

U₃, D, M₁ °*dānam*. 25 Mf₁, U₃, D, M₁, 2 om. 26 Mf₂ adds *i*; U₃ om. *š*. 27 U₃, *tā*. 28 Mf₁, 2, U₁, K om. 29 Mf₂ *č*; U₃, L₁₂, A, M₁ om. 30 U₁, 2, L₁₂, M₂, 2, Mr₁ °*sravīih*; A °*srav i*. 31 Mf₁, D pref. *i*. 32 Mf₁, U₃ pref. *u*; Mf₂ om.; U₁, L₁₂, A, M₂, 2, Mr₁, 2 *zck-ič*; U₂, K add *i*. 33 Mf₁, 2, U₂, 2, K pref. *i*; U₃, D, M₁ om. *č*. 34 Mf₂ *val ō*; U₁, 2, D, L₁₂, A, M₁ om. 35 D gives *nēwak xvatāih* below the word; L₁₂ *huaēvīh*. 36 Mf₁, 2 *u dōisrīh*; U₃, A, M₂, Mr₁, 2 pref. *nēwak dēlih i*; U₃ *vatartan*; M₁ pref. *u*; M₂ *u dōisrīh* in the margin. 37 Mf₂ om. *n*; U₂, M₂, 2, Mr₂ pref. *i*; D *min sak*. 38 D adds *pūhl*; A *Čašōdarg*; M₁ *Činvatarag*.

5. 13

1 MSS. °*vistīn*; Mf₂ *val harvispīn*. 2 Mf₁ *lak*; Mf₂ *yedrūd*. 3 MSS. have *Atahš*. 4 Mf₂, U₂, 2, D, A, M₁, 2, Mr₁, 2 om. 5 Mf₂ adds *val valā mavan* *Atahš pavan xānak hučāšmayān val valā*; U₃ adds *pavan hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavan hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf₂ pref. *pavan*; U₂ om. 7 Mf₂, D om. 8 Mf₂ om.; U₃ adds *i tak*. 9 U₃, D add *x v ā ē t*. 10 U₁ *daham* and explains it in Pers. by *nēk*. 11 Mf₂ adds *i* and om. *sak Atāš . . . Atāš min*; D adds *i*. 12 MSS. have *Atahš*. 13 U₂ om. 14 Mf₁, M₁ om. 15 M₂ *yatbīnūnēt*. 16 U₁ *anj rāmišnīh x v ā ē t*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Atahš*; U₂, A, M₂, 2, Mr₁, 2 add *Ōhrmazd*. 19 MSS. °*vistīn*; Mf₂ *af-aš harvispīn*. 20 Mf₁ *kāmāk*; U₂, L₁₂, A, M₂, 2, Mr₁, 2 add *aēγ-aš apāyet*. 21 Mf₁ om.; Mf₂ *Atahš Ōhrmazd aēγ-aš apāyet*; U₂, L₁₂, A, M₂, 2, Mr₁, 2 om. 22 Mf₁ om. *ih*; U₃ *huvārīšnīh*; D, M₁ pref. *mavan*. 23 Mf₁, A, M₂, Mr₁, 2 om. 24 Mf₁ gives *Spītmān Zaratušt* for the remaining part of the sentence; Mr₁ om. 25 Mf₁ adds *ih*; U₃ adds *i*; Mr₁ om. *a*. 26 M₁ om. *barā . . . denā*. 27 Mf₂, U₁, M₁ *nāmčāštīk*. 28 Mf₁ adds *bēn*. 29 M₂ om. 30 Mf₁, L₁₂ om.; Mf₂ om. the gloss. 31 U₁, D, K *mavan*; U₂, M₂, Mr₂ *denā*; U₃ adds *mā*; M₁ adds *mavan*; Mf₁, L₁₂, M₂ om. 32 Mf₁, L₁₂ om.; U₂, Mr₁ *madam*; U₃, M₂ add *i*; M₂, Mr₂ *madam i*. 33 Mf₁, L₁₂ om.; U₁, M₁ *yehabūntan*; M₂ adds *denā*. 34 So in U₂, 2, M₂, Mr₂. 35 U₂ *baršīh*. 36 So U₃, A, Mr₁, 2, U₂, M₂, Mr₂ *denā*; M₁ adds *mavan*; rest om. 37 M₁ *gūmbad*. 38 Mf₁, K, L₁₂ om. 39 So U₂, 2, A, M₁, 2, Mr₁, 2; rest om. 40 Mf₁ adds *ih*. 41 M₁ om. *ih*. 42 Mf₁, U₁, D, K, L₁₂, M₂ om.; U₃, A, Mr₁ *hanā*; M₁ *hanā mavan*. 43 Mf₁, U₁, 2, D, K, L₁₂, M₂ om. 44 U₁, D *Spītmān*. 45 Mf₁, U₁, D, K, L₁₂ om.; MSS. have *Zaratuhšt*.

5. 14

1 Mf₂ *sak i*. 2 Mf₂ °*vispīn*; rest °*vistīn*. 3 U₂ *gabrā*; D, M₁ om. 4 Mf₂ *martumān*; D repeats *a*. 5 MSS. have *Atahš*. 6 Mf₁ *ō*; U₁, D, K, L₁₂ om.; U₃, M₁ *madam*. 7 Only in M₂, Mr₁, 2. 8 U₁, A, Mr₁ *nikirēt*. 9 U₃, D, M₂ give this gloss. 10 U₂, M₂ pref. *mavan*. 11 MSS. *Atahš*. 12 M₂ om. 13 U₃, D, M₂ *sātūnēt*. 14 M₂ *nikirēt*. 15 D *yāityānt*. 16 U₃ om. *w*; D, M₂ *i ašt* for *ayōw lā*. 17 D *čīgōn*; M₂, Mr₂ add *mā aēγ*. 18 Mf₁ *mā* but *madam* above the line; U₂, M₂, Mr₂ add *aēγ madam*; D *mavan*; A, Mr₁ add *ae madam*; M₂ *madam*. 19 Mf₁ *hamsāk*; Mf₂ om.; U₁, 2, K, L₁₂ *hamāe*; M₁ *hamyā*; U₂, D, A, M₂, 2, Mr₁, 2 *hamxāk*. 20 Mf₁, K, L₁₂ add *valā i*; Mf₂

om.; U₁, ₂ add *valā*; D *sak valā*; M₂ adds *lā*. 21 Mf₁, K *hamsāk*; Mf₂ om.; U₂ *hamxā*; M₁ *hamyā*; rest *hamxāk*. 22 Mf₂ om.; U₁, ₂, D, K, L₁₂, M₂, ₂, Mr₂ *barāt*; A, Mr₁ *burt*; M₁ °*rūd*. 23 Mf₁ pref. *aēy*; M₁ *hamčīgōn min sak* for *dōst ō dōst*; M₂ adds *barāt*. 24 Mf₂ *val valā*. 25 Mf₂ adds *yedrūnāt*. 26 M₁ *raftārān*. 27 Mf₂, M₁ add *ān*; Mr₁, ₂ *anšūtār*. 28 Mf₂ om. the rest; M₁ *sak*. 29 Mf₁ *valā-č*; Mf₂ *val sak*. 30 Mf₁, U₁, ₂, D, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *raftār Atahš*. 31 U₂ *armastāt*; U₂ *armasāt āt* and adds *čīgōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf₁, U₁, ₂, D, K, L₁₂, M₁; rest om. 33 Mf₂ om. the rest; U₂ pref. *min*; M₁ *u*. 34 M₁ adds *č*. 35 D gives on the margin *az dīgar kitāb* in Pers. and adds *čīgōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčīgōn Atāš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M₁ °*lūd*; M₂ adds on the margin *čīgōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Atahš*; A om. *Atāš . . . yemalelūnēt*. 37 M₁ *u*. 38 M₁ °*lūd*. 39 U₂ pref. *aēy*; D *tan*; M₁ *aēy tan i*. 40 U₁ *armēšāt*.

5. 15

1 A adds *i*. 2 Mf₂, M₁ om.; U₂ *madam*. 3 D, A *burt*. 4 Mf₁ adds *i*; U₁ *asm*; U₂ pref. *frāč*. 5 Mf₁ *frāč yedrūnyēn*; Mf₂, M₁ *frāč yedrūd*; U₁ °*rūd*; U₂, A, M₂, Mr₁, ₂ *frāč yedrūnēt*; U₂ °*rūnyēn*; D adds *aēy kolā aēš mavan min ahrākih ēsm ēsm madam Atahš hanxetūnt*. 6 Mf₁, ₂, U₁ om. 7 M₁ om. 8 Mf₂, U₂, D, K, A, M₁, Mr₁ om. 9 U₂, D, M₂ add *aēy kolā aēš mavan Barsm min ahrākih bastak Atahš rā yezbezūd*; M₁ *vistard*. 10 Only U₂, D, M₁. 11 Mf₂ adds *č*. 12 Mf₁, U₂ om. 13 U₂ adds *aēy urvar hubōi madam ō Atahš yezbezūd urvar i hadanpāk*; D adds *aēy urvar i hubōi hanxetūnt i yezbezūd*; M₂ adds *aēy kolā aēš mavan Barsm min ahrākih bastak Atahš rā yezbezūd u urvar hadanpāk aēy urvar aēy urvar hu bōi madam hanxetūnt yezbezūd*. 14 Mf₂ adds *i valā*; U₁, ₂, K add *i*; D has *Atahš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēy kolā mavan ēton yezbezūnēt āxar madam valā Atahš i Ōhrmazd āfrīn kūnēt for sak āxar . . . i Ōhrmazd*. 15 M₁ *valā*. 16 So Mf₂, D, A, M₁, Mr₁; rest *āfrīnēt*. 17 Only in U₁, A, M₂, Mr₁. 18 U₂, M₂, Mr₂ add *valā*; K om.; A, Mr₁ *mavan ō*. 19 U₂ °*nūtā*; M₁ °*nūd yehvūnāt*. 20 Mf₂ *mavan valā*; M₂ pref. *mavan valā*. 21 Mf₁, ₂, U₁, D, A, M₂, Mr₁, ₂ *abišt*; M₁ *abiš*. 22 U₂, M₂, Mr₁, ₂ om. 23 U₂, D, M₂ add *yehvūnāt*.

5. 16

1 U₂ pref. *lālā*; D *lālā*; M₂ pref. *lāq*. 2 Mf₁ *ō*; Mf₂ *val*; M₁ *valā*. 3 Mf₁, ₂, U₂, M₁ om. 4 Mf₂ *yehamtūnāt*; U₂ *yehvūnāt*. 5 Mf₁, M₁ om. 6 U₂ adds *tōxm aēy*. 7 Mf₁, U₁, ₂, D, K, L₁₂, M₂ om. the gloss. 8 Mf₁, D pref. *u*. 9 Mf₁, U₂, M₁, ₂ om. 10 Mf₁, ₂, U₁, ₂, D, K, M₁, Mr₁ om. 11 D om. *ih*; K *barišnih*. 12 Mf₁, ₂ *gabrā*; D om.; M₁ *aēy gabrā*. 13 Mf₂, U₁, ₂, D, K, M₁ om. 14 U₂ adds *ae ramak gōspandān u anšūtān kabed yehvūnāt*; D om. and gives *aēy ramak iōrādān u gōspandān u kabed gabrādān gušn bēn bīā u dātak lak awzūn yehvūnāt ae berā i gušn*; M₂ adds *aēy ramak anšūtān u gōspandān kabed*

yehvūnēt; A, Mr₁, ₂ gušnān. 15 Mf₁ pref. u; Mf₂ om. madam . . . rāst yehvūnēt; U₃ pref. lālā. 16 So Mf₁; rest valā; A valā i. 17 U₁, ₂, K, L₁₂, M₂, ₃, Mr₁, ₂, add i; A om. 18 A om. 19 A om. 20 Mf₁, U₁, D, K, L₁₂, A, M₂ om. 21 Mf₁, U₁, K, add i. 22 U₃ om. 23 Mf₁ adds i; U₂, A, Mr₁, ₂ apāyet. 24 A, M₁, ₂, Mr₁ om. 25 M₁ om. 26 Only D gives this sentence. 27 U₃ pref. pavan; K gives the remaining part of the paragraph at the end of the Nyaish; M₁ pavan zak hurvārmanih. 28 Mf₂ xaiyā; M₁ xayā. 29 Mf₂ sivad; U₃ pavan rāmišn sīvēt; A, M₂, Mr₁, ₂ sīv a č; M₃ sīv pavan rāmišn sīvēt. 30 Mf₂ i. 31 Mf₂, K add i. 32 Mf₁, M₂, Mr₂ add i; Mf₂ šap. 33 U₃ sīvēt. 34 Mf₂, U₂, A, M₂, Mr₁, ₂ give pavan rāmišn sīve; D has aēy min Dēr Xvatā vad dēr sīvē; M₁ aēy vad zak zamān ham ēton sīvē yehvūnd. 35 A adds ih. 36 Mf₂, U₃ om.; U₂, M₂, Mr₁, ₂ pref. u; A u. 37 U₂, M₂, Mr₂ aēvik; U₃ atākik; A, Mr₁ adūdīk. 38 Mf₂, K, M₃ sīv; U₃ sīvēt. 39 D, M₁ pref. ēton. 40 M₁ om. 41 So in Mf₁, ₂, U₁, ₂, K, L₁₂, M₃. 42 MSS. have Atahš. 43 Mf₁ adds i. 44 Mf₂ adds avīzak i ān i; U₂, M₂ add a v ī k u zak i; A, Mr₁, ₂ add az-aš u zak. 45 Mf₂, M₁ °dūnd; D adds vad zak lēlayā mavan lak sīvē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton sīvandak yehvūnih ēton denā Atahš āfrīn bāstān γal vabidūnyēn. 46 Mf₂, U₁, D zak i; A zak. 47 A, M₂ add i. 48 Mf₂ ēsam yedrūnēt; U₂, A, M₂, Mr₁, ₂ °rūnēt; U₃ pref. madam. 49 Mf₂ om.; U₁ asm. 50 Mf₂, U₁, ₂, K, L₁₂, M₁, ₃ om. 51 Mf₂, U₁, D, A, M₁, Mr₁ om. 52 U₁ nikirītak; D nikirītak. 53 Mf₁ adds dušārm; Mf₂ pref. pavan; U₁, D pref. dušārm i; U₃ pref. min; M₂ adds i. 54 U₃ pref. dušārm min ahrākīh; K, L₁₂ pref. dušārm i ahrākīh; M₁, ₂ pref. dušārm rā ahrākīh. 55 Mf₁, U₁, ₂, M₃ i. 56 Mf₁, U₁, ₂, D, K, M₁, ₃ om.; U₂, A, M₂, Mr₁, ₂ add i. 57 Mf₁, U₁, ₂, D, K, L₁₂, M₁, ₃ om. 58 L₁₂ om. 59 So Mf₁, D; Mf₂, Mr₁ u. 60 Mf₁, U₂, K, L₁₂, M₂, Mr₂ add i. 61 Mf₁ adds i; K, L₁₂ om. 62 MSS. yōšdāsr. 63 Mf₂, U₂, M₂, Mr₂ add pavan. 64 K pāk yehvūnēt.

5. 17

1 Mf₂, L₁₂ om. the paragraph. 2 U₁, A ān. 3 U₁, M₁ om. 4 All except M₂ have Atahš. 5 U₃ has i Ōhrmazd ōšōmand u tuvānāk ait for ōšōmand Ōhrmazd; D, K, A, M₁ i Ōhrmazd ōšōmand for ōšōmand Ōhrmazd; M₂ i ōšōmand u tuvānā ait. 6 U₁ om. 7 K om.; A adds i. 8 U₃ adds anšūtāšn rā; K, M₁ om.; M₂ adds anšūtāšn. 9 U₃, M₂ add ait. 10 M₁ aēy. 11 U₂, M₂ om. i. 12 M₂ adds i. 13 U₃, M₂ add yehvūnēt. 14 U₁, ₂, ₃, D, K, M₂, Mr₁, ₂ u; K, A, M₃ om.; M₁ mavan. 15 U₃ om. 16 U₃ adds ih. 17 M₂ adds i. 18 D adds ēton Atahš i lak Ōhrmazd ōšōmand u tuvānā ait mavan bēn martumān ahrākīh min valā i xvarsand ait; K adds ēton lak Atahš bulandtar ait ae Ōhrmazd u zak pavan ahravīh xvarsand ait aēy valā xvarsandīh zak zamān čīgōn mavan kār ahrākīh kabad yehvūnd sardār var aēy Vahišt lenā sagdār ait; M₁ °mūd. 19 D gives this gloss. 20 D, M₁ om. 21 D u; M₁ om. 22 U₂, A, M₂, Mr₂ om. n. 23 MSS. have Atahš. 24 Mf₁, M₂ pref. u. 25 U₃, D, M₂ add kabad tēš u amāvand ait denā Atahš u kolā aēš mavan ayāwārīh Atahš vabidūnēt Atahš madam valā awar rāmišnīh pētākēnēt; K adds kabad tēšōmand u kabad amāvand valā Atahš u valā yehavīmūnēt andar ayāwārīh ait aēy bēn ayāwārīh yehabūndak kōēm ait u pētāk rāmišnīh yehabūnd. 26 Only U₃, D give the gloss. 27 U₃, M₂ kartan denā; D pref. kartan. 28 U₃, M₂ dāštan. 29 U₃ zak i Ōhrmazd zak

for *Ōhrmazd sak i*. 30 *U*₁ *ān*. 31 *Mf*₁, *U*₁, *M*₁ om. 32 *Mf*₁ adds *ih*; *M*₁ adds *ān*. 33 *U*₁, *D*, *A*, *M*₂, *s*, *Mr*₁ *xvāyišnih*; *U*₂ *xvāyišn*. 34 *K* om. *ēt*; *A* one stroke less. 35 *K* adds *ēton ae Ōhrmazd sak āsār yehbūndak āt levatā valā xvāhiš kēn vabidūn*. 36 Only *U*₂, *D*, *M*₂ give this gloss. 37 MSS. have *xvāyišnih*. 3 *D* om. 39 MSS. *Atahš*. 40 *M*₂ adds *i*.

NOTES

NOTES

I. KHURSHED NYAISH

1 Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153-157 (Bombay, 1885).

I. O

1 The portion beginning from *stāem*, 'I praise,' to *bāzavāl bāšat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, 'ādil. 2 The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of *M₈*, which has *hamēšak*, 'perpetual.' The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread.' *U₁* gives in a marginal gloss in Gujarati *alajakno arath Śaṣkaruḥ madhe aniḥ [aniḥ?] lakhi che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūzi*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript *U₁* *alrask* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghanī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'? It is worth noticing that the Ar. word *rask* and the Pers. *rūzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. § I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. I

1 For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Afringān-i Dahmān and Afrin-i Khšathryān rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. 2 Neryosangh renders Av. *θrīšcīt*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U₁ says in a marginal note in Guj., that it is incorrect to translate Av. *θrīšcīt* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perāma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' 3 According to the marginal glosses in Pers. in Mr., 'other creatures' refer to *Firistagān*, 'Angels.' 4 In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darəsa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəzah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hasaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hasaoša-* and *zaoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *śamhita-*, *nirākṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hasaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nektīnā cāhāndr*, 'wishers of good.' 5 The demonstrative pron. *aētaš*, which stands as the subject to the verb *jihāš* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḍa*, 'here.' The words *Ahurəm Mazdqm*, *Amāš Spantā* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering⁶ is followed by the subsequent versions. ⁶I have changed the reading *jahāt* given by Geldner in his *Avesta*, 2. p. 37. Stuttgart, 1889. to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. ⁷Regarding the rendering of the cardinal Av. word *Fravaši-*, into Skt. by *vrddhi-*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. ⁸*Ibid.*, p. 259, note 4. ⁹To explain Av. *Vayqm*, M₁ gives the following interlinear gloss in Pers. *Vay ya'ni parandah*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uparō.kairya-*, Phl. *aparkār*, Ner. renders it by *pakšin-*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

I. 4

¹With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātm Zarathuštro tanvasčē x'vāhyā uštanam dadāiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

I. 5

¹This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *namō ābyō dōiθrābyō*. Three of the manuscripts, U₄, F₂, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. ²The Phl. and Pers. versions use transcriptions for Av. *vouru.gaoyaoti-*, 'wide pastures.' Ner. renders the epithet³ by *nivāsitarāṇyah-*, 'forest-residing.' We would expect our Skt. translator to use *gavyāti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. Stuttgart, 1892. The Guj. version renders it by *jangalmā pāsbānī karnār*, 'protector in the forest.' M₁ gives in an interlinear gloss in Pers., *pāsbān dāšt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. ³Av. *ābyō dōiθrābyō*, 'unto these two eyes.' The Phl. translator⁴ curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyō*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardisur.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardisur. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duž.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *verazi.dōiθra-* Ys. 26. 7 (Sp.); *vonru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *zairi.dōiθra-* Ys. 56. 8. 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardisur presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānīk Vījār*, l. 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučašmihā nikīrēt čašm i valā čašm i Xvaršēt at*, Paz. *ke visp dām i vahē hučašmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām sṛṣṭim uttamām sulocanatayā nirīkṣte locanam asya locanam yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Āsaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *āsaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Āsaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *āšavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqiθyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqiθyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) ⁶In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšadhrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. ⁷The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

I. 6.

¹Av. *jaγāurvah-*, 'awake,' is vaguely transcribed into Phl. by *jikār*, *jīgār*, *jigār*, *jigār*, *jigār bāsā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *balisthabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus *Mf.*₁ correctly explains it by Pers. *bēdār*, 'awake'; *Mf.*₂ has *āškār*, 'manifest.' *U.*₁, *D*, *L.*₁₂ have *hūšyār*, 'cautious'; *Mr.*₂ gives *šāhib qūwat*, 'lord of vigor.'

I. 7

¹Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādhāt*.

I. 8

¹Av. *Tištayaēnyō*, 'the ones belonging to Tištar,' is freely rendered in all the versions as referring to the rains, Tištar being the rain star. ²*It.* 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aēvō Pantā yō Ašahe višpe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rostam 6; the Vedic *Panthā Rtasya*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo atthangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. ³It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. 11

¹ Geldner omits this sentence.

I. 12

¹ This is translated literally, as *yaoždāθrēm* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

¹ My translation here is guided by the tradition; otherwise *paiti.žiā-* and *paiti.drā-* would mean 'repulse and resist.'

¹ Av. *yasdi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. ² The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. ³ The reading of Phl. *hunixām* (a transcribed form of Av. *hunivixtām*) is doubtful. The manuscripts U₁, Mr, explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. ⁴ Av. *haxəθra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk*, *mitraḥ*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dāst*, *došt*, 'friendship,' but have *dāst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitram ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parṣis*, I, note 90, Bombay, 1906.

I. 16

¹ Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. ² Av. *saəθra-*, Phl. *səθr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *sāvar*-, Phl. *sōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *sūr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaōvra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, I, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *zaōvra*-, 'oblation,' and *sāvar*-, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *sāvar*-, Phl. *sōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura*-, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin*-.

2. MIHR NYAISH

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *āča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispəmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispəmāi auuḥe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispəm māi auuḥe*, *vispa Māuḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māuḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

¹ Av. *pairi-jasdi-* in the 1st person is rendered into Phl. by *barā yehamtūnāi*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. ² Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārih*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

3. MAH NYAISH

. 3. 6

¹ The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

3. 7

¹ I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, *l.* i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. ² The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *sarāmyāvant-* which has long *ā*.

3. 10

¹ Can it be *xvāθra-*, 'comfort,' and *nas-*, 'to copulate'? ² *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

4. ABAN NYAISH

4. 2

¹ Ethical dative as in Latin and Greek.

4. 8

¹ This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *sāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *hao-sravāne* with the MSS. F₁, E₁, Mb₁, L₁₁, ² and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhattachārya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh*. I. 45, note 1.

5. ATASH NYAISH

5. 1 .

¹ So following the tradition.

5. 2

¹ Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

¹ Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. ² 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

¹ I have taken *ṣṣadrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Just, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

5. 9

¹ For the form see Bartholomae, *GlPh*. I. 263. 2.

5. 11

¹ Lit. 'with upraised leg.' ² Geldner om. this line.

5. 14

¹ Geldner om. the line. ² I have taken *hantem* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.

the Buddhist canon, for the first time translated, with introduction and notes. By JUSTIN HARTLEY MOORE, A.M., Ph.D. (Columbia), Instructor in French in the College of the City of New York. New York, 1908.

Cloth, 8vo, pp. xiii + 142, \$1.50.

This volume presents a Buddhistic work not hitherto accessible in translation. The introduction treats of the composition and general character of the work and the chief features of its style and language. A full index of cardinal words facilitates cross-reference to the various sections.

Volume 6. The Nyaishes, or Zoroastrian Litanies. Avestan text with the Pahlavi, Sanskrit, Persian, and Gujarati versions, edited together and translated, with notes. (Khordah Avesta, Part 1.) By MANECKJI NUSSERVANJI DHALLA, A.M., Ph.D. New York, 1908. Cloth, 8vo, pp. xxii + 235, \$2.00.

The Pahlavi text, here edited and translated for the first time, is the result of a collation of seventeen manuscripts and forms an addition to the existing fund of Pahlavi literature. The introduction gives an account of the MS. material and discusses the relation of the various versions, their characteristics, and their value.

In addition to the Sanskrit Grammar for Beginners, the following volumes are also in preparation :

Priyadarśikā, a Hindu Drama ascribed to King Harsha. Translated from the Sanskrit and Prakrit by G. K. NARIMAN and A. V. WILLIAMS JACKSON, with notes and an introduction by the latter.

This romantic drama on the adventures of a lost princess was supposedly written by Harsha, king of Northern India in the seventh century, and is now to be published for the first time in English translation. Besides giving an account of the life and times of the author, the introduction will deal also with the literary, linguistic, and archæological aspects of the play.

Vāsavadattā, a Sanskrit Romance by Subandhu. Translated with an introduction and notes by LOUIS H. GRAY, Ph.D.

This romance is one of the best examples of the artificial and ornate style in Sanskrit prose. Besides the translation, the volume will also contain the transliterated text of the 'South Indian' recension, which differs to a noteworthy degree from that of Hall, and a bibliography. The relation of the Sanskrit romance to the Occidental, especially the Greek, will be discussed in the introduction ; and the notes will include parallels of incident in modern Indian and other folk-tales, as well as points of resemblance with other Sanskrit romances.

Daśarūpa, a treatise on Hindu Dramaturgy by Dhanañjaya. Now first translated, with the text and an introduction and

notes, by **GEORGE C. O. HAAS, A.M.**, sometime Fellow in Indo-Iranian Languages in Columbia University.

This work, composed at the court of King Munja of Malava in the latter half of the tenth century, is one of the three most important treatises on the canons of dramatic composition in early India, a full discussion of which will be given in the introduction. The notes will contain important matter from the native commentary and references to parallel passages in the other treatises on dramatics and rhetoric.

Yashts, or Hymns of Praise, from the Khordah Avesta. Avestan text with the Pahlavi, Sanskrit, Persian, and Gujarati versions, edited together and translated, with notes, by **MANECKJI NUS-SERVANJI DHALLA, A.M., Ph.D.**

This volume is a continuation of the edition of the Khordah Avesta begun with the *Nyaishes* in volume 6 of the series and will be uniform with that volume in plan and arrangement.

Tales of the Dead : the Petavatthu, translated from the original Pāli, with introduction and notes, by **JUSTIN HARTLEY MOORE, A.M., Ph.D.**

The *Petavatthu*, one of the books of the Buddhist canon, has not hitherto been translated into any Occidental language. It contains material of interest in comparison with early Christian doctrines concerning hell. Reference will be made in the notes to the native commentary of *Dhammapāla*.

The following volume, not in the Indo-Iranian series, is also published by the Columbia University Press :

Zoroaster, the Prophet of Ancient Iran. By **A. V. WILLIAMS JACKSON.** New York, 1899.

Cloth, 8vo, pp. xxiii + 314, \$3.00.

This work aims to collect in one volume all that is known about the great Iranian prophet. The story of the life and ministry of Zoroaster is told in twelve chapters, and these are followed by appendixes on explanations of Zoroaster's name, the date of the Prophet, Zoroastrian chronology, Zoroaster's native place and the scene of his ministry, and classical and other passages mentioning his name. A map and three illustrations accompany the volume.

THE COLUMBIA UNIVERSITY PRESS

THE MACMILLAN COMPANY, Agents

64-66 FIFTH AVENUE

NEW YORK

